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The Biblical Instructor and Comparative Religion

MARY FRANCES THELEN*

THE fundamental concern of most of the members of the National Association of Biblical Instructors is the teaching of the Bible. At the same time, however, many of us are expected to offer one or more courses in comparative religion. The young biblical instructor who is faced with this assignment for the first time is apt to regard it with mixed feelings. He will grant the value of the course within the liberal arts curriculum: whereas the core courses in history, literature, philosophy, and the Bible seek to emancipate the student from the narrow outlook of the twentieth century and to make him free of the whole history of western culture, comparative religion is one of a small number of offerings which take the student outside of western culture and invite his imagination to make itself at home in the whole world.

And yet the young teacher is still apt to be uncertain as to whether he wants to teach this course. For one thing, his personal commitment to Christianity causes him to doubt if the course in comparative religion can promote the religious growth of his students as much as another course in the Bible would do. For another thing, and this is more important than one would suppose, he feels that working up such a course would take an enormous amount of time; and he is uncertain of the fundamen-

tal lessons to be learned from the material. In the field of Bible he has studied under great teachers, who have shown him how to find interest and excitement in the superficially most unpromising passage, and he is conscious of being heir to an established tradition of interpretation. But in the history of religions he may have had little or no instruction and he is acutely aware of his own inadequacy. How is he to develop the same loving touch for this new material which in biblical teaching he has had handed down to him by others? It is my conviction that it can be done. And I am dedicating the presidential address to the biblical instructor who must teach comparative religion.

The great questions concerning nature, man, and God which are raised in Judaism and Christianity are asked in the other religions as well, and there may be a methodological gain in having the students and the teacher come to the New Testament answers after having wrestled together with a number of solutions rather than coming to the Bible directly out of twentieth-century America. Let us take, for example, the question of the rôle of society in the salvation of the individual, the problem of ethics and eschatology as it applies to man as a social being. I hardly need to point out that this is a question of absorbing interest to the biblical instructor. Ever since the revival of theological anthropology in the 'thirties and the reassertion of the doctrine of the universality of sin, we have been waiting for the theologians to make the re-

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quired adjustments in the doctrine of salvation and to produce a new theory of social action; and this they are at last doing. Witness Paul Ramsey's *Basic Christian Ethics*, Richard Niebuhr's *Christ and Culture*, the editorial work of *Social Action* magazine, and now the formation of the Christian Action movement. But the waiting which we have been doing has not been passive. In our teaching of biblical ethics throughout the past ten years we have had to hammer out our own working theories of the relevance of New Testament teaching to action in our world in the light of the new anthropology.

While this whole area is one of great intellectual ferment for us, it is also one of vital concern to college students. If your students are like mine, the religious problem for them is the problem of self-understanding and self-realization; and with the spontaneous romanticism of youth, they construe self-realization in terms of finding and nurturing some unique spark which sets them apart from every other human being. The concept which young women entertain of social institutions other than the family is nebulous; and when they think of Christian service, they think of the employment of their special talents. They picture the best of all possible worlds as one in which there is a kind of pre-established harmony; so that when each person does what will best fulfil her potentialities, the welfare and progress of society will automatically result.

The problem of the individual and society will therefore clearly serve as an illustration of the kind of topic to which the biblical instructor will want to introduce his students. And so let us take it as the subject for the balance of this paper and see how the teacher might lead his class through a consideration of the solutions offered by Confucianism, Taoism, and Hinduism, and finally by Christianity.

I.

Confucianism makes a pedagogically sound starting point, because it affirms the very faith which students at the beginning would like to believe. Confucius held that the self finds satisfactory expression within the framework of society because he believed that the true self is the social self. In Chinese thought perfect humanity, true manhood, or gentlemanliness—however the Chinese character, *jen*, be translated into English—is derived from a character meaning, "two men;" in other words, a human being is a neighbor in his essential being. Reciprocity, both positive and negative, is the structural principle in Confucian ethics. A human being may be said to be the sum total of the relationships to other persons in which he stands.

Confucius believed that men would accept this system because it conformed to anthropological realities, not merely to the social and economic life of his people. Mencius, his official interpreter, argued that human nature is good. A river may be made to run uphill by damming, he pointed out, even though the nature of water is to flow downhill. Just so the existence of evil characters merely shows what bad training can do, not that man is naturally evil. Again, experience shows that there is a "root of commiseration" in each one of us, for every man will jump into the river to save a child.

Neither the addition of God nor of nature adds anything of consequence to the simple humanistic picture of the good man intelligently accepting his place in a sensibly ordered society. In a religion in which ancestors may be raised after their death to the rank of gods, as happened to Confucius himself, the realm of the divine is fully absorbed into the realm of the human. And whether or not Heaven was originally the spirit of a dead emperor, the will of Heaven for man is as completely identified with the welfare of China as the interest of deceased

ancestors is directed to the careers of the families which follow them.

So much for Confucianism as an example of a utopian system which pictures the individual and society as complementing one another. But now we must ask the question, is it true that the essence of human nature is to be found in a reason which willingly accepts duties in order that it may have rights? And, is the fulfilment of the individual as well provided for under Confucianism as the stability of Chinese society?

Perhaps the best way to answer this question is not to tackle it directly but to approach it through the criticism offered by other Chinese from within the same culture. And so we turn to the Taoism of the *Tao Teh Ching*.

II.

Taoism sets forth a doctrine of man which identifies the true self not with reason but with nature. Reality as a whole and man are to be interpreted not as reason or mind, but in terms of the natural processes which are common to the human and non-human realms. As far as the problem of the individual and the group is concerned, man is fulfilled not in society but *before* society, in a state of nature. Taoism sets forth a primitivism not unlike that of Rousseau in the western world.

Interpreting the self as nature, the *Tao Teh Ching* has four criticisms of Confucian rationalism.

1. In the first place, Taoism contends that Confucius does not provide for the unity of the individual. Man is not merely the sum of the roles which he enacts toward others. As nature is One, the "uncarved block," so the individual possesses an underlying simplicity. To realize this simplicity is to be in harmony with one's true self. Action which springs from this simplicity is similar to the activity of nature, "in tune with the infinite." It is spontaneous, unselfconscious, free from strain,

and therefore tireless and inexhaustible. Its model is the infant: he cries all day, and yet he never becomes hoarse.

2. In the second place, Confucianism is mistaken in its estimate of reason as harmless and constructive. Confucius thought that reason would organize the parts of society into a whole; the *Tao Teh Ching* describes the complementary tendency of reason to create new distinctions. Reason invents differentiations between right and wrong, beauty and ugliness, possibility and actuality; and education and learning are based upon these distinctions. But all of this discrimination spells an end to contentment. The fruits of the tree of knowledge, if we may borrow a phrase, are artificial wants, anxiety, competition, and war.

3. In the third place, Confucian virtue is not true goodness; its morality has the defect of all legal moralities. In a polemic not unlike the New Testament attack upon first-century Judaism, the *Tao Teh Ching* points out that to make virtue the aim of one's action is to turn goodness sour. To teach men the Confucian virtues belonging to the ten relationships is to admit that natural goodness has departed. "When family relations are no longer harmonious, we have filial children and devoted parents. When a nation is in confusion and disorder, patriots are recognized." Paradoxically, the way to return to right behavior is to cease holding virtues before men as desirable. "Do away with benevolence and eject righteousness, and the people will return to filial duty and parental love."

4. Confucian ethics, moreover, fails to grasp the height of goodness of which man is capable when it stops short at mutual obligation and fails to extol love toward the wrongdoer. In following out the teaching of reason Confucius enjoined benevolence toward the weak, but not toward the enemy. Kindness should be recompensed with kindness, but injury with justice. Taoism, however, finds in nature something of the self-giving which Christianity

finds in God, and includes it as a part of the uncalculating goodness which flows from within. "To the good I act with goodness; to the bad I also act with goodness."

From the Taoist criticism of Confucianism the American student sees the impossibility of finding perfect individual fulfilment and social order through taking reason as a guide. Reason is not so virtuous as Confucius held, but may be both divisive and ungenerous. The student will, however, give short shrift to the Taoist alternative of reliance upon nature. The proposal to starve out the inventive reason by giving it nothing to feed upon—eliminating education and intercourse with persons holding different ideas, even in the next village!—seems to the student merely silly. One thing in Christianity of which he is sure, is what Reinhold Niebuhr called the Renaissance insight of the infinite creativity of the human spirit as good, and what Richard Niebuhr has more recently stated as a central axiom, that culture itself is a divine requirement.

III.

We are therefore ready to examine the teaching of Hinduism, which over the centuries has become much more complex than the religions native to China. While Confucianism optimistically hopes that the welfare of society and the welfare of the individual coincide perfectly, so that the good citizen is *ipso facto* the good man, Hinduism pessimistically envisions a radical separation between the two, and solves the problem by a compromise in which a few men, as monks, pursue self-realization, while the majority of the others are barred from a philosophically-based religious life and devote themselves to making the wheels of society go round.

The inner logic of Hinduism may be developed in a series of four propositions, of which the concept of self-realization should come first.

1. According to Hinduism self-realization is found in the exercise of reason; but the reason exalted in this fashion is neither the socializing faculty described by Confucius nor yet the divisive reason known to Taoism. It is rather the contemplative faculty, intuitive, imaginative, and ecstatic. In the system of the Vedanta reason in man is identical with cosmic Reason, with knowledge itself. To be a Hindu saint is to view all things from the standpoint of the infinite Atman. This in turn is to look upon all finite activity as unreal, as a kind of motion picture which God projects before himself for the sake of sport, of play, or as we might say, of aesthetic enjoyment.

2. Secondly, the quest for self-realization is in irreconcilable conflict with devotion to the interests of society. The aspiring saint must believe that the finite will and ego, with all their works, are unreal. Man as doer, together with the society in which he acts, is a part of God's sport, something which he himself as Atman merely dreams. The life of the emancipated reason and that of society are on two entirely separate planes, and as he enters one, his obligation to the other ceases. From the practical standpoint, he who aspires to be himself must become a monk. He must cut himself off from the family and culture. He must put away the two great enemies of meditation, "woman and gold," and engage in ascetic disciplines until he can become unaware of his body during ecstasy and indifferent to it in between.

3. Thirdly, since Hinduism regards the ongoing of civilization as a good alongside of the religious fulfilment of the individual, it has combined the two by dividing them. The Vedic tradition works out so that only a small proportion of the population is allowed at any one time to pursue self-realization. The others are bound to devote themselves to the secular life. Only the man born into the Brahmin caste, and then only after he has fulfilled his duty to society by marrying and begetting sons, is trad-

tionally allowed to forsake the world for religion (although this tradition is occasionally set aside). Thus in the Bhagavad Gita, when the prince Arjuna turns in revulsion from the institution of war and would abandon his military career for the religious life, the Lord Krishna will not allow him to follow his desire but admonishes him to carry out his caste duty.

4. Lastly, we should note that the contrast between the saint who is permitted by the cessation of *karma* to devote himself to self-realization and the ordinary man is not quite absolute. It has been softened by the provision of religious exercises, which while they are without philosophical grounding, nevertheless serve to meet the religious needs of unenlightened humanity, and may even help to speed the climb up to birth in a future incarnation as a Brahmin. In the Bhagavad Gita the Lord shows Arjuna how even while living in the world he may begin to free himself from the bondage of the finite ego. Although he must still carry on his vocation as a warrior, he can abandon the pleasure principle and cease acting as if the happiness of the particular self were the true end of life. He may choose either of two ways of undermining his natural self-centeredness. On the one hand, he may discipline himself to perform all his actions as duties to his social group; on the other he may take the way of devotion and offer up all his deeds as gifts in love to God imagined as personal.

The study of Hinduism would not be the last preliminary to the examination of Christianity in an actual course, but for the purposes of our paper, three alternative religions are sufficient to demonstrate that the solution of the problem of the meaning of society is bound up with the answer to the question of what is man. Confucianism regards social experience as altogether good because it identifies the true self with reason as integrative and just. Taoism conceives culture as opposed to salvation because it locates essential being in nature or instinct,

and considers reason to be divisive and evil. Hinduism has a more complex viewpoint and regards life in society as a hindrance to the self, and yet as a necessary preliminary to the quest for beatitude. Underlying this double evaluation is the concept of man as identical in his knowing faculty with God, and yet as owing service to others so long as he is subject to the illusion that his finite individuality is real.

The Christian solution is more akin to that of Hinduism than to either of the others in that it abandons the effort to find a simple and monistic solution to the problem. But whereas Hinduism divides life in two temporally, placing the life of the monk after that of the householder in time, Christianity sees life as twofold at every instant, and makes the Christian simultaneously a citizen of the world and of heaven. And since heaven is socially conceived, involving as it does the communion of the saints with one another as well as with God, Christianity agrees with Confucianism that society as well as the individual is real and good; but it specifies that the true society is a redeemed fellowship, fully realized only after death and having its principle outside of the fallen realm of history.

The Christian estimate of society is based upon its doctrine of man, and it will be well to consider this first. Christianity recognizes that both nature and reason are parts of essential human nature; and it recognizes that reason functions in the ways each of the three other religions isolates: integrating men into society as in Confucianism, discovering new and conflicting ends as in Taoism, and submitting the individual mind to truth as in Hinduism. But it holds that neither nature, nor reason, nor the combination of the two is all there is to human nature. The capacity of the mind for infinite transcendence of itself, its ability to remove itself from and look back upon any principle which it may find, means that human nature is not a closed system but is open and indeterminate. The self finds

completion not by adhering to any norm given within it, but through obedience and service to God, in accord with the pattern revealed in Christ.

From this conception of human nature, there follow three important teachings regarding the role which society plays in the fulfilment of the destiny of the individual.

In the first place, man in historical society is clearly in bondage to sin. Participation in social institutions such as family and nation, social or economic caste, and religious denomination, tempts to idolatries of the group and to imperialisms which are far more pernicious than self-worship and the sins growing out of man's involvement in nature. The thesis of *Moral Man and Immoral Society* is fully substantiated by experience.

In the second place, the solution to the problem of action in a corrupt society is not to flee from civilization to some island of innocence and ineffectuality, but to abandon the effort to achieve righteousness by remaining unspotted by the world. Salvation must be sought not by concentration upon virtue, but by a trustful response to divine grace as both power and forgiveness. God's grace as forgiveness sets us free from the necessity to establish our own goodness; free to act as best we can despite turmoils without and within, having faith in the covering of our sins by the atonement. The Hindu formula of asceticism and mysticism must be opposed on the grounds that our duty to society is never done. If the metaphysical doctrine of the illusoriness of finite individuality be rejected, then the monk who withdraws to the forest to lose

himself in the divine Atman commits a greater sin of selfishness than any of the sins which would have corrupted his intention had he remained among men and sought to minister to them. "Hadst thou stayed, I must have fled."

The eschatological teaching of Christianity, in the third place, is therefore that salvation lies "beyond history," but it does not lie outside of society. Over and above the historical society made up of the kingdoms of this world, and acting upon them, is the supernatural society of the church; and in the end the kingdoms of the world shall become the kingdom of our God and of His Christ. Biblical religion differs from Hindu gnosticism in regarding finite individuality as itself good, and the destiny of man not as absorption into God but as communion with Him and with one's fellow man. In the consummation of history both the individual and society are redeemed; even as within history the welfare of one cannot be extricated from that of the other despite the endless tensions and conflicts set up by the fall.

With this brief résumé of biblical doctrine our capsule course comes to its end. My hope has been that I might demonstrate that the problems in biblical religion have alternative solutions in religions of other cultures. There may be both interest to the biblical instructor and profit to his students in exploring the waters of religious thought by plunging first into the shallows of more simple systems before swimming out into the depths of New Testament theology.

Reason and Experience in Mahayana Buddhism

TROY WILSON ORGAN*

BUDDHISM as a religion is divided into Hinayana Buddhism, the Buddhism of the narrow path, and Mahayana Buddhism, the Buddhism of the wide path. Hinayana has remained close to the teachings of the Sakyamuni Buddha, and has devoted itself largely to the salvation of the individual and the avoidance of metaphysics. The cloistered monk or arhat is the ideal Hinayanist. Mahayana looks for universal salvation, and has not taken seriously the advice to avoid metaphysics. It is a layman's religion filled with warmth and originality by minds unfettered by scholastic devotion to a body of sacred writings. The Bodhisattva, a being that has qualified itself as a Buddha but has postponed its full nirvana in order to help others save themselves, is the ideal Mahayanist. Neither Hinayana nor Mahayana follows the original doctrine of Gautama. Chatterjee and Datta looking at Hinayana and Mahayana from the detached point of view of Vedantic absolutism write, "The first without the second would remain sublime but relatively useless; the second without the first would cease to be."¹ I doubt that any Hinayanist or Mahayanist would agree!

Mahayana Buddhism can be divided philosophically by the two methods which the Buddhists have used to grasp ultimate reality: Reason and Experience. "Experience" here denotes sensations that are immediate and non-sharable. Both reason (*vyāya*—meaning "rule" or "principle")

and direct experience (*dhyāna*—from the root *dhi* meaning "to perceive") were in the legacy of the Buddha. These two ways may be described as knowing by the use of rules and knowing by pure sensation. The Buddhists separate sensation and awareness. Pure sensation is a subjective state without the judgment that an object is being sensed. Pure sensation grasps the ultimately real, a real which is unutterable and unrecognizable by discursive thought. As Stcherbatksy says, "The Buddhist maintains that by pure sensation 'we really perceive the blue, but we do not know that it is blue' (*nīlam vijānāti, na tu "nīlam iti" vijānāti*). As soon as we tell that it is blue, we have already compared it with the non-blue, and this the senses alone cannot achieve. A consistent sensationalism must be speechless."² In the *Vajrasamadhi Sutra* these two ways are described as "Entrance by Reason" and "Entrance by Conduct." Takakusu calls them "Negative Rationalism" and "Introspective Intuition." In this paper we shall examine the Yogacara and the Madhyamika schools in Nyāya Buddhism and the Zen school in Dhyāna Buddhism. Asvaghosa (first century A.D.) and Nagarjuna (second century A.D.), the outstanding contributors to Yogacara and Madhyamika respectively, are commonly regarded as the founders of the Mahayana. Their schools are the two great speculative systems of Indian Buddhism. Zen is China's contribution to Buddhism.

YOGACARA

The efficient cause of all existence, and therefore the basic link (*nidana*) in the chain of suffering, according to the Buddha, is ignorance (*avidyā*). Hence, the way of salvation, that is, the way to the cessation of all suffering, is the elimination of igno-

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rance. But this ignorance cannot be removed by formal education. The Buddha certainly did not denote illiteracy or the lack of culture by *avidyā*. In the *Surangama Sutra* Ananda blames himself that he has not yet attained enlightenment because he has devoted himself too much to study and learning.³ In this sutra Gautama chastises Ananda in these words: "Though you have an excellent memory, it seems to serve only to increase your knowledge. You are still a long way from the mysterious insight and reflection that accompany the attainment of Samapatti."⁴ This "knowledge" is the ignorance which must be overcome. The sixth patriarch of the Zen sect when asked why he had been chosen to succeed the fifth patriarch replied, "Because I do not understand Buddhism." Specifically, the ignorance to be overcome is the habit of attributing substantiality to that which is merely phenomenal. The purpose of the Buddhas according to Nyāya Buddhism is to emancipate sentient beings from the bondage of their thinking by means of their thinking.

The Yogacara and Madhyamika philosophers started with the same fundamental assumption, namely, the real must be rational. Incapacity to explain a thing was sufficient reason for denying the reality of the thing. Armed with this metaphysical assumption the Yogacara and Madhyamika philosophers attempted to show the unintelligibility of rival systems—including each other. The error which the Yogacara scholars sought to correct is the habit of thinking of subject and object as independent entities. This error they referred to as "the dualistic view of things." If a man understood the true nature of the so-called "external world," he would see that its "externality" is due to a wrong interpretation of an inner experience. Objects are real only as objects of knowledge. All substantial things are mental. Thus far Yogacara is identical with Berkeleyanism. The *Lankavatara Sutra* states Yogacara idealism in

this fashion: "So long as people do not understand the true nature of the objective world, they fall into the dualistic view of things. They imagine the multiplicity of external objects to be real and become attached to them and are nourished by their habit energy. Because of this a system of mentation—mind and what belongs to it—is discriminated and is thought of as real; this leads to the assertion of an ego-soul and its belongings, and thus the mind-system goes on functioning. Depending upon and attaching itself to the dualistic habit of mind, they accept the view of the philosophers founded upon these erroneous distinctions, of being and non-being, existence and non-existence, and there evolves what we call, false-imaginings."⁵ The false-imaginings to which the sutra refers is the belief in a world external to the mind. "The world is only something seen of the mind itself. . . . It is like a mirage in which springs of water are seen as if they are real."⁶

The unenlightened regard the subject as a personality, an ego, a self, or a soul. The enlightened know that personality consists of five grasping functions: form, sensation, perception, discrimination, consciousness. These elements of personality cannot be described as existing nor as non-existing, for they are "even more maya-like and dream-like than are things."⁷ It is the activity of discrimination which impedes enlightenment. Nirvana is impossible until one has gotten rid of the discriminating functions. To do this there must be a "turning-about," an intellectual conversion; the mental habit of looking outward must be given up, and a new mental habit of introspection must be established.

Thus far the Yogacara philosophy seems to be consistent with the doctrines of original Buddhism, including the *anātma* doctrine.⁸ However, while the Yogacara philosophers accepted in general the principle that non-contradiction is a necessary condition of reality, they felt that rationality

itself could be possible only if a mind were assumed. This mind is a reality to which the criterion of rationality cannot apply, although it is the reality which makes rationality possible. This reality they called the *Ālaya-vijñāna*. It is the foundation of all rationality, the ground of all existence, the storehouse of all karmic seeds. *Ālaya-vijñāna* is translated as "Universal Mind," or "Ideation-Store," or "Storehouse-Consciousness." It is the self-existent, independent, perfect reality. It is the universal subject, the undifferentiated continuum, the Tathagata's womb, the Dharmakaya. It is the subject which does not distinguish between subject and object. All other realities are but an infinity of possible ideas lying dormant in the *Ālaya-vijñāna*. But these dormant ideas or seeds (*bija*) are not immune from the world of phenomena. Actions in the phenomenal world (which are nothing but the manifestations of ideas in the *Ālaya-vijñāna*) have the power to arouse ("perfume" is the literal translation) a seed in the *Ālaya-vijñāna* so it becomes a manifestation in the phenomenal world. Some of the descriptions of the *Ālaya-vijñāna* are very much like descriptions of the Brahman-Atman doctrine of the *Upanishads*, e.g., "Universal Mind is like a great ocean, its surface ruffled by waves and surges but its depths remaining forever unmoved. In itself it is devoid of personality and all that belongs to it, but by reason of the defilement upon its face it is like an actor and plays a variety of parts, among which a mutual functioning takes place and the mind system arises."¹⁰

The mind-system which arises from the *Ālaya-vijñāna* consists of the five sense-organs, the discriminating-mind (*mano-vijñāna*), and an intuitive mind (*manas*), making with the Universal Mind a total of eight consciousnesses. The discriminating-mind is the sense-center which forms concepts out of sensations. The intuitive-mind produces the false idea of an ego, but because of its inward look it has the possi-

bility of breaking the grasp of the illusion of external reality. The *Lankavattra Sutra* gives this metaphor: "The discriminating-mind is a dancer and a magician with the objective world as his stage. Intuitive-mind is the wise jester who travels with the magician and reflects upon his emptiness and transiency. Universal Mind keeps the record and knows what must be and what may be."¹⁰

The doctrine of Universal Mind played an extremely important role in the history of Buddhism. It transformed Mahayana from the pluralism of original Buddhism into an absolute idealism. The concept of *Ālaya-vijñāna* was repudiated as heterodox in the sixth and seventh centuries by the Buddhist logicians, Dignaga and Dharmakirti. They regarded *Ālaya-vijñāna* as nothing but a soul in disguise. Nonetheless, the doctrine is preserved and carefully studied today in Japan.¹¹

MADHYAMIIKA

The Madhyamika philosophers also pursued the method of reasoning as the way of arriving at a Buddhist metaphysics and of attaining the Buddhist salvation. Nagarjuna, like Zeno of Elea, held that reasoning consisted in the examination of the opinions of one's opponent with the intent of destroying them by dialectical methods. He was particularly anxious to attack the theory of the Sautrantikas that reality is composed of a series of dharmas, that is, point-instants of experience, which by dependent causation produce a physical world. These "momentary pushes," as J. B. Pratt has called them, were apparently a compromise between the *atman* doctrine of Brahmanism and the *anātma* doctrine of original Buddhism. Nagarjuna pointed out the absurdity of believing that a real thing could appear and disappear at the same moment. Furthermore, he said, if the existence of dharmas is relative then dharmas cannot be ultimately real, and if everything is relative then nothing is ulti-

mately real. The conclusion to which Nagarjuna's reasoning led is that "all the mind's arbitrary conceptions of matter, phenomena, and of all conditioning factors and all conceptions and ideas relating thereto are like a dream, a phantasm, a bubble, a shadow, the evanescent dew, the lightning's flash."¹²

The difference between Yogacara and Madhyamika arises from the fact that the Madhyamika philosophers applied both to subject and object the reasoning which the Yogacara philosophers applied only to object. Both schools affirm that an object cannot be known or be made intelligible except by a knowing subject, that intelligibility is the necessary condition of reality, and therefore that the reality of all objects depends upon the activity of subjects. This principle, according to the Madhyamika, also applies to subjects. Subjects exist only as the objects of other subjects; even the Universal Mind can be real only as an object of a subject. The Universal Mind is not *causa sui*. All knowledge is relative; hence all reality is relative. Ultimate reality is emptiness or void (*sunya*). In the *Smaller Prajna-Paramita Sutra* ultimate reality is described as follows: "In this emptiness there is no form, no perception, no name, no concepts, no knowledge. There is no eye, ear, body, mind; no taste, touch, objects; no knowledge, no ignorance, no destruction of ignorance, no decay, no death, no Four Noble Truths, no obtaining of Nirvana."¹³

But perhaps the doctrine of universal relativity (*sarva-śūnyatā*) need not be interpreted as absolute emptiness. According to Nagarjuna there are two kinds of truths: the relative or empirical truth (*saṁortisatya*) and the transcendental or absolute truth (*paramartha-satya*). "Those who do not know the distinction between these two kinds of truth," he says, "cannot understand the profound mystery of Buddha's teachings."¹⁴ Therefore, it may be possible to interpret this doctrine to mean that

man's knowledge of the world is relative knowledge of the phenomenal world. The real world can only be described in negative terms; it is indeterminate, indescribable and empty. To grasp the world in this fashion is to see it as *sunya*. Edward J. Thomas thinks that the doctrine of *śūnyatā* produced such a violent break in Buddhism that the teachings of two kinds of truth was needed to preserve the formula of the old religion.¹⁵ Madhyamika did not have as profound an impact on Buddhism as Yogacara did, but its nihilistic tendencies must have provided a shock treatment.

ZEN

The Zen school of Mahayana Buddhism has been described as the practical application of the Madhyamika. While there are Zen principles in early Buddhist writings, particularly in the *Lankavatara Sutra*, Zen can be accurately dated from the coming of Bodhidharma to China in 520 A.D. Zen is one of the most active schools of contemporary Buddhism, the one which has the most to contribute to Western methodologies, and certainly the most puzzling. Zen emphasizes direct experience (*dhyāna*) rather than reason (*nyāya*). The word "Zen" comes from the Japanese *zazen* meaning "to meditate." While "Zen" is the Japanese equivalent of the Sanskrit *dhyāna*, the Zen philosophers insist that there is a fundamental difference between a Zen experience (*satori*) and a *dhyāna* experience. *Dhyāna* is largely the quieting of the mind by centering it upon a selected idea whereas *satori* is the catching of life on the move, it is the break-through of a new way of looking at things. The Zen Buddhist believes that the experience of the Buddha under the bo tree was *satori*, and that the Buddha's commission to his followers to work out their own salvation was an admonition to experience *satori* themselves.

Zen is exasperatingly difficult to understand. The reason for this, however, is not

because Zen is so erudite, rather it is because Zen is so immediate, so personal. One may read and talk about Zen, but one does not get to Zen until he experiences Zen. In similar fashion one may hear an artist use the word "magenta" to describe a sunset, and one may go to the dictionary and read that magenta is a reddish blue-red hue of a very high saturation and of a low brilliance, but he does not know magenta until he experiences the color itself. Zen can no more be conveyed from one person to another than one man can see magenta for another, or one man's eating can nourish another man's body. It is not surprising that Zen has no sacred writings. As Suzuki has said, "In Zen personal experience is everything."

Zen is not a philosophy in the sense of a systematic presentation of ideas. It is not a religion, if religion implies belief in a God, a soul, a moral code and an immortal existence. Yet Zen may be the most religious of all sects, if religion means at-oneness with the sources of man's being. Zen is said to be a way of coming to reality without preconceived ideas of what reality is. C. G. Jung writes, "Zen differs from all other philosophic and religious meditation practices in its principle of lack of supposition."¹⁶ This is an overstatement. Zen has few suppositions; it cannot have none. According to Takakusu the basic supposition of Zen is the identity of being and non-being.¹⁷ Whereas the Madhyamika philosophers described ultimate reality as a void because they found that thinking upon the nature of reality resulted in contradictions, the Zen scholars proceeded on the bold assumption that contradiction is an essential characteristic of reality. Two other assumptions of Zen are: (1) Will is more fundamental than intellect; and (2) Reality can be discovered only in the inner being. Zen may be regarded as a form of mysticism, but unlike the mysticism of the Western world it is a positive mysticism of immanence rather than a negative mysti-

cism of transcendence. The well-springs of enlightenment are within; *sambodhi* is self-realization. It is seeing into one's own nature by one's own efforts. No communion with a deity is sought or found. Enlightenment is the realization that one is the Buddha, not that one is a part of the Buddha, or that one is absorbed into the Buddha. *Satori* comes quickly and easily when one is ready for it. Once *satori* is attained it does not pass into memory. Life has taken on a new dimension.

The Zen Buddhist believes that when we discuss reality in rational categories we are trying to force reality into inadequate molds; we have selected categories rather than discovered realities. Zen seeks life untrampled by any rational system. In all rational analyses there is a subject and an object, yet when we reach reality within ourselves, we find that subject and object have merged into one. The *satori* experience is the experience of the unity of reality. It is not reached by intellection. When we have come to the limit of our intellectual powers, our hunger for reality is still not satisfied. It is the will which must penetrate to ultimate reality.

We have a tradition of irrationalism in the West, e.g., Tertullian's observation that the crucifixion is "believable because it is absurd . . . certain, because it is impossible;" Augustine's belief that "God is better known by not knowing;" Boehme's condemnation of logic in which he said "God goes clean another way to work." But there is a significant difference between the irrationalism of the West and the irrationalism of Zen. In the West man and God are set in diametrical opposition; in Zen they are on the same side of mystery.

Zen cannot be taught. The Zen master tries to arouse the student to self-realization. His stimulus may be a slap or a blow. As Suzuki says, a slap is a real thing! "For there is no negation, no affirmation, but a plain fact (in a slap), a pure experience, the very foundation of our being and

thought."¹⁸ Or the student may be expected to consider a paradox or a reply which seems to have no connection with the question. A Zen student once asked his master what was the fundamental principle of Buddhism. The master replied, "How high these bamboo are! And how short those over there!" Another student was asked to reflect on the statements: "Empty-handed I go, and behold the spade is in my hands: I walk on foot, and yet on the back of an ox I am riding." Beyond the contradictions lies a higher affirmation, claims the Zen Buddhist. By what right do we assume that the Aristotelean laws of thought are also the laws of reality? Modern philosophers of science are expressing this same doubt. P. W. Bridgman writes, "The more one thinks of it the more unlike do the structures of language and experience appear . . . not only is it impossible to get all the aspects of experience into language, but language does not afford a unique method of reporting any isolated aspects of experience . . . language as language is divorced from the activity which is the basal property of all our experience."¹⁹ Suzuki puts it this way: "the human tongue is not an adequate organ for expressing the deepest truths of Zen."²⁰ But the modern philosophers of science and the Zen philosophers do not agree as to the ontological status of the reality so inadequately symbolized by words. For the scientist reality is a construction. To quote again from Bridgman: "We do not experience *things*; *things* are a construction of ours the function of which is to emphasize the resemblance between aspects of our immediate experience and aspects of our past experience."²¹ For the Zen Buddhist reality is a discovery, made only when a man's inner being has been liberated from constraints—especially the constraining influences of rational categories.

The truth about reality cannot be told, says the Zen Buddhist; it can only be lived.

If one can make Zen understood, he does not understand Zen. He who understands Zen is silent about Zen. According to Zen it was the *discussion* of metaphysics which the Buddha disparaged. Ultimate reality can be *experienced* in a unique and unsharable experience; it cannot be expressed. The experience itself is the reality. There is a story of a Zen master who answered questions about Zen by holding up a finger. A young boy watching him also put up his finger when a question was put to the master. The master caught the boy and cut off his finger. The next time the master raised his finger the boy tried to imitate him, and saw that he could not. But, continues the story, the boy realized *satori*.

What happens when one realizes *satori*? What difference does it make? Suzuki says, "it opens a man's eye to the greatest mystery as it is daily and hourly performed; it enlarges the heart to embrace eternity of time and infinity of space in its every palpitation; it makes us live in the world as if walking in the garden of Eden; and all spiritual feats are accomplished without resorting to any doctrine, but by simply asserting in the most direct way the truth that lies in our inner being."²²

The Yogacara and the Madhyamika philosophers attempted to speak where the Buddha was silent. Yogacara developed an idealistic metaphysics; Madhyamika ended in relativism, if not nihilism. But the Zen Buddhists rather than describing ultimate reality taunt us with the question: "Why do you want to *see* the real when you can *be* the real?"

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- ⁴ *Surangama Sutra*. *Ibid.*, p. 150.
- ⁵ *Lankavatara Sutra*. *Ibid.*, p. 289.

⁸ *Lankavattra Sutra*. *Ibid.*, pp. 279, 280.

⁹ *Lankavattra Sutra*. *Ibid.*, pp. 305, 306.

¹⁰ The Buddha's final evaluation of life, "To live is to suffer" (*sarva duḥ kham*), rests upon the following metaphysical concepts: all things are the effects of causes and the causes of effects (*pratītyasamutpāda*); all things are transitory (*avitya*); all things are devoid of a substantial self (*anātma*) all animate beings pass through many existences (*samsāra*); all existences of an animate being are conditioned by its past existences (*karma*); all existences can terminate (*nirvāna*).

¹¹ *Lankavattra Sutra*. *Ibid.*, p. 306.

¹² *Lankavattra Sutra*. *Ibid.*, p. 307.

¹³ Some of the Mahayana schools which do not accept the doctrine of *Ālaya-vijñāna* hold that the real state of the universe is a substance-less causation called "*Tathatā*" or "*Bhutatathatā*." These words are translated either as "Thusness" or as "Suchness."

Some schools imply that *Ālaya-vijñāna* is itself a manifestation of *Bhutatathatā*.

¹⁴ *Diamond Sutra*. Goddard, *op. cit.*, p. 102.

¹⁵ *Sacred Books of the East*. Vol. XLIX, pp. 153, 154.

¹⁶ *Madhyamika Sastra*, ch. 24, Karikas 8, 9.

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¹⁸ Suzuki, *Introduction to Zen Buddhism*, Philosophical Library, 1949, p. 21.

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²⁰ Suzuki, *op. cit.*, p. 51.

²¹ *The Nature of Physical Theory*, Princeton University Press, 1936, pp. 22-24.

²² Suzuki, *op. cit.*, p. 33.

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Mutual Love in Mahayana Buddhism

JOHN B. NOSS*

MANY of you have doubtless had the rare pleasure of reading Arthur Waley's translation of the 16th century Mahayanist novel, *Monkey*. You will remember how Tripitaka bursts into lamentation when he sees the dead emperor looking just like a live man. "Alas, poor Emperor," he cried, "in some forgotten existence you doubtless did great wrong to one that in this incarnation has now confounded you, and brought you to destruction. You were torn from wife and child; none of your generals or counsellors knew, none of your officers were aware. Alas, for the blindness of your queen and prince that offered no incense, no tea to your soul!" Here he broke down, and his tears fell like rain. "Master," said Pigsy, "what does it matter to you that he is dead? He is not your father or grandfather, why should you weep over him?" "Disciple," said Tripitaka, "for us who are followers of Buddha compassion is the root, indulgence the gate. Why is your heart so hard?"¹

This little episode from a fascinating tale may well serve to remind us of a facet of Buddhism often played down in Christian criticism. We are accustomed as Christians to look for inadequacies and errors in other faiths, for we have sought from the foundation of our faith to achieve world redemption. But redemption cannot be effectually sought unless lack or incompleteness exists in those who may become the subjects of our redemptive efforts.

In consequence of the perception of weakness, much emphasis has often been placed on a basic concern with self-interest in Buddhism. Discovery of this basic self-concern

has obscured the mutuality and regard for the welfare of others which was so conspicuous in Gautama Buddha's personal life and became so significant in Mahayana Buddhism. It would be fruitless either to deny that self-concern is present in all forms of Buddhism, or to affirm that Buddhism has generally departed from the principle so clearly and early stated in the *Dhammapada*:

Even for great benefit to another let no man imperil his own benefit.

Keep first thyself aright: then mayest thou advise others.²

On the other hand, Mahayana literature abounds in injunctions paralleling the notable maxim attributed to Gautama Buddha in the *Sutta Nipata*: "As a mother, even at the risk of her own life, protects her son, her only son, so let [the true Buddhist] cultivate love without measure toward all beings. Let him cultivate towards the whole world—above, below, around—a heart of love, unstinted, unmixed with the sense of differing or opposing interests."³

It is in the same spirit that the *Diamond Sutra*, so beloved by the Mahayanists of China, counsels altruism in the words: "When a disciple is moved to make objective gifts of charity, he should also practice . . . selfless kindness, that is, he should remember that there is no arbitrary distinction between one's own self and the selfhood of others and, therefore, he should practice charity by giving, not objective gifts alone, but the selfless gifts of kindness and sympathy."⁴ In the Tibetan classic on the Buddhist path, called *The Rosary of Precious Gems*, there is this very explicit demand: "The mind, imbued with love and compassion in thought and deed, ought ever to be directed to the service of all sentient beings. . . . Unless the mind

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be trained to selflessness and infinite compassion, one is apt to fall into the error of seeking liberation for self alone. . . . The smallest amount of merit dedicated to the good of others is more precious than any amount of merit devoted to one's own good."⁶ As for Japan, Buddhists there have frequently formulated in one way or another the principle of the Golden Rule. The Japanese compiler of *Buddhist Gold Nuggets*, published in the *Transactions of the Asiatic Society of Japan*, quotes Nehan-kyo as saying: "Nothing lives that does not fear the sword and rod, and does not love life. Therefore treat others as you would yourself."⁷ Another Japanese priest went farther than most Buddhists in the direction of advocating pure self-sacrifice by declaring: "To spare not yourself in saving others," said he, "is the noblest. The second grade of nobility is to save others and yourself. The third grade of nobility is to save yourself when you cannot save others."⁸

Even the most outwardly crusty Zen Buddhists reveal compassion and mutual love in their own odd way. In his *Essays in Zen Buddhism*, D. T. Suzuki relates how the 9th century Buddhist Rinzai, spirit-wearied after three years of studying Zen without clearing up his mental confusion as to the central principle of Buddhism, three times went to his master Obaku, asked him what the principle of Buddhism is, and three times received several hard blows by way of answer. He finally perceived that Obaku was full of grandmotherly kindness: the hard blows were a kind-hearted way of waking him up out of his spirit-weariness! Oddly enough, he had been treated lovingly!

These few instances out of many should suffice to demonstrate that Mahayana Buddhism actively fosters mutual love among its adherents, and that this love is more than pity or sympathy; it reaches the level of helping others to fulfill themselves as

seekers, in quest both of enlightenment and spiritual and moral perfection.

But there is a paradox here, whose recognition will help us to see wherein Buddhist mutuality differs from mutuality in the Christian religion. Although Mahayaneists are committed to saving not themselves alone but others also along with themselves, metaphysically speaking there are no selves to save! To believe in selves and to seek their enlightenment and ultimate perfection is to dwell in the realm of relative truth only, for the world and all sentient beings apparently present in it, including the Buddhas themselves, are in reality subjective phenomena and unreal; they are ideas or arbitrary conceptions arising in one's own mind—in fact, the fictions of ignorance-clouded minds; strictly speaking, they are "empty" and devoid of the characteristics which the mind assigns to them. The reality out of which the mind with all its imagery of stars and clouds, earth, beasts, and men, Buddhas and Nirvana arises is inscrutable and beyond predication; nothing can be said of it descriptively, in a positive sense, that would not be untrue. The possibilities of ambiguity are admitted to be numberless. The *Diamond Sutra* states as baldly as possible: "Then the Lord Buddha addressed the assembly. . . . 'Though the sentient beings delivered by me are innumerable and without limit yet, in reality, there are no sentient beings to be delivered.' "⁹ The unreality of mental processes, and the peril therein, are stressed in the *Surangama Sutra* in the words: "All sense perceptions, all discriminated ideas relating to them, all manifestations are mind-made and have no essential nature of their own—they are empty as the center of reeds—consequently, as soon as you perceive anything, your seeing it, your discrimination of it, your desire for it, your grasping it, become the knots that bind you to ignorance and the cycle of deaths and rebirths. On the contrary when your eyes perceive anything, if you let the

sensation of seeing pass unheeded, not letting any discriminating thoughts of judgment arise in your mind, this unties all knots and is the genuine freedom that is non-intoxicating and is Nirvana."¹⁰ Not only are the mental processes steeped in unreality; the mind itself does not exist as such. As the *Lankavatara Sutra* says: "[The earnest disciple] must recognize and patiently accept the fact that his own mind and personality is also mind-constructed, that it is empty of substance, unborn and egoless."¹⁰

What all this comes to, then, is this: an inscrutable and predicateless reality, the ultimate Thusness or Suchness, has become a sort of receptacle of unreality, filled with illusion-haunted minds groping through their own fictitious imagery of mountains and plains and rivers and men and cities toward deliverance from the suffering in which their mental activity involves them; they must pick their way carefully, desiring nothing, clinging to nothing, full of compassion and love for all sentient fellow-creatures likewise dreaming their own existence and tending to cling to it.

The compassion, let us say at once, is real enough in its time and place. So soon as one sees one's own predicament as the universal predicament and that every other self is, like oneself, passing through a kind of complicated dream, with certain inexorable causal sequences in it, governed by the Law of Karma and extending from life to life in a long series of life-and-time sequences, then one is filled with compassion and the desire to help.

There is another factor here, as I see it. Powerful psychological needs of the self reënforce this reasoning. The Buddhist world-view is hardly comforting to the ego, which struggles so hard in each of us for *lebensraum*, and the one chance left to the convinced Mahayanist of achieving pure happiness is through universal love and compassion. To help another along the

road to salvation with a high, disinterested love is to experience a happiness immune to the miseries attendant on unhappy change. This redemptive love, bestowed as it is on good and evil alike without discrimination, need not suffer change in its warmth and saintly quality by any knowledge of good and evil. Indeed, it is not affected by the response it meets; through every rebuff, it remains inalienable; and when it succeeds in its benevolent designs, it is the source of the purest satisfactions known to the human heart.

It is in the light of these observations that we can best understand the bodhisattva ideal in the Mahayana. The bodhisattva, that is to say, the highest type of Mahayana saint, indefinitely postpones the dissolution in Nirvana of the idea of his own selfhood in order that he may assist all sentient creatures within his reach to follow the road of enlightenment and compassion toward reunion with the inscrutable ultimate principle out of which all selves have emerged into their unreal self-distinction from the Undifferentiated. Hence the solemn vow which bodhisattvas make, and which in a typical formulation, recorded for us by Sir A. B. Keith, runs: "I, N.N., in the presence of my master, N.N., and of all the Buddhas, produce the thought of enlightenment. I apply to the acquisition of the quality of the perfect Buddha the merit of my confession, of my taking refuge in the three jewels, Buddha, the law and the order, and of my production of the thought of enlightenment. May I in this universe of creatures, at a time when no Buddha appears, be the refuge, the safety, the island of creatures; may I make them cross the ocean of existences. I adopt as mother, father, brothers, sons, sisters, all creatures. Henceforth for the happiness of creatures I will practise with all my power generosity, morality, patience, energy, meditation, knowledge, skill in the means of salvation. I am a Buddha to be. May my master accept me as a Buddha to be."¹¹

This vow contains two elements: first, the wish to attain enlightenment, and through existence after existence to grow in self-fulfillment as a bodhisattva; and secondly, the hope to be like a compassionate Buddha to all creatures, and be their refuge and strength, a minister to their happiness, their pilot and friend. When we pause to look at this two-fold concern of the bodhisattva vow, it seems obvious enough that mind and heart work somewhat at cross purposes here. In the background, the mind has been saying, as it seeks its own enlightenment: all is dream, all is unreality; for all atoms of dust, phenomena of sight, sound, taste, smell, touch, and all discriminations and all conceptual terms based upon them—selves, Buddhas, Nirvana, life, decay, death,—all are void. Some are pure imagination; some contain relative truth; none are trustworthy in any absolute sense; all must be superseded and erased at last by a destruction or dissolution of the very idea of the self and its objects. Let all, then, be abandoned; let all be transcended by self-dissolution and self-abnegation in a final act of reunion with the Undifferentiated, by entry into vacuity and silence. The heart, on the other hand, says strongly and with genuine concern: but there is suffering, there is incompleteness and yearning for moral self-fulfillment in attainment of the highest being and of the highest happiness, the blessedness of compassionate Buddhahood. Let us fulfill our Buddha-natures by helping all sentient creatures to realize their Buddha-natures. Let us engage in mutual self-fulfillment, until we reach the final climactic age of history when all will be Buddhas, all enlightened, all ready to dissolve themselves into the Undifferentiated. Let us not hasten into release one at a time, individually; let us go into this thing together, all at the peak of joy, all at the height of attainment, in loving, triumphant community with one another up to the end.

If this unresolved contradiction in Mahayana motivations calls for any comment, it might be the old adage that life is more than logic. But a better comment would be to say that love is stronger than death. The drive to self-fulfillment and the powerful urge to give and receive love (which is the drive to mutual self-fulfillment, at bottom)—these are stronger than the death-instinct of which Freud in his later days wrote so much, and which, if one wanted to use such language, might be said to have been a motive in Gautama Buddha and in all his followers who strove so hard to grasp the metaphysical idea of the Void that is the ultimate Such-as-it-is. A third way to put the case might be to say that it is better to be ideally happy through the moral means of sharing insight and exhibiting goodwill than to enjoy the final peace of resting intellectually in a logically irrefutable position opening up before one's feet the all-swallowing abyss of the Void, before which even happiness becomes but another form of emptiness.

But to point out such distinctions to the convinced Mahayanist would, I fear, elicit from him merely a tolerant smile. He would doubtless say he has means of *transcending* these apparent contrarieties. What if, he might say, one makes *use* of the substance of dreams to develop one's moral nature to the point where dreams cease to trouble the featureless purity of perfect being? One may and is well advised to exercise that inalienable freedom of the mind which, as Buddhists point out, enables us to choose one idea rather than another and thus to perfect oneself at last precisely by delicately threading one's way through the multiplying unrealities of the life-process to the negation of unreality in a final union with the Undifferentiated. So even a Western man might day-dream his way either into valor and the assertion of life or the negation of valor and the rejection of life; or, by choosing his way through day-dreams having to do with moral decisions, prepare

himself for sainthood. Of course, Buddhists would not rest in this half-way position. In the opinion of Professor Takakusu, the leading Japanese authority on Buddhism, "According to Buddhist doctrine, all living beings have assumed the present life as the result of self-creation."¹²

In what I have been saying it may be noted that I have disregarded the differences which exist between the various Mahayanist schools, with their differing emphases, some on negativism, others on idealism or on totalism or on phenomenology; for, as regards the need and duty of mutuality, and their basis in the possibility of realizing Buddhahood, they all agree. With qualifications here and there, they would assent, I think, to the general propositions which I have set forth as characteristic of them all.

And now, for the clarifications that may be contained in them, I turn to some concluding comparisons. Such comparisons are often odious—or tedious, I know, but I do not think they will prove to be so here. The question is, what are the likenesses and differences between the Mahayanist and the Christian theories of mutuality? In these final and undoubtedly debatable judgments, I should like to suggest a similarity, generally speaking, in practice or method and a more or less marked difference in objective, generally speaking. To my mind, both Jesus and St. Paul, in harmony with Jewish religion, practised what I have awkwardly called mutual self-fulfillment. Both saw in each individual he met a person endowed with spiritual and moral potentialities who was infinitely precious, in large part for these reasons, in God's sight; both quickly recognized and loved the good they saw in others; each sought to bring that good more completely to the surface and thus convert an incomplete and sinful moral being into a true and evident child of God; each exhibited his own nature as child of God by helping others to fulfill themselves as children of God; each cited as the true

summary of the moral law: "Love your neighbor as you love yourself." When Jesus used this law or commandment, he was fully aware of what the Jewish teachers meant by it, and he gave it the same meaning, namely, that, after loving God, one may properly respect and love oneself, insofar as he loves in himself what God loves in him; but he should love equally in others what God loves in them, and seek as earnestly for their self-fulfillment as children of God as he seeks his own. Love of God and love of man are thus inseparably linked. The fullness of moral and spiritual development cannot be attained apart from community and mutuality with God's other children; one may pray in secret, but in the life of action one works in the Kingdom, and there fulfills oneself even as one helps others to their fulfillment. While this may be found to underlie many of Jesus' sayings, St. Paul is especially explicit in expressing the idea of mutual self-fulfillment. To the Philippians, for instance, he wrote: "Do not take account of your own interests, but of the interests of others as well. Have the same attitude that Jesus had."¹³ He assured the Corinthians: "I will be glad to spend all I have and all I am for your sake. . . . I am glad if you are strong! That is what I pray for—the perfecting of your characters."¹⁴ And to the Romans, whom he had not yet seen, he confided: "I long to see you, to convey to you some spiritual gift that will strengthen you; in other words, that you and I may be mutually encouraged by one another's faith. . . . Let us keep before us whatever will contribute to peace and the development of one another."¹⁵ These instances could be multiplied; but we already clearly discern the goal or objective, namely, becoming true children of God, with all that such an objective implies; and we see the method or means of attaining the objective, which may be called mutual self-fulfillment.

When we return to the Mahayana Buddhists, the goal changes, but the method is

very similar. The Buddhist does indeed see in others spiritual and moral potentialities which should be encouraged and developed; they are summed up in the phrase Buddha-nature. Except perhaps in the cases, as in Japan, where pure self-sacrifice is advocated, the general conception is, that each Buddhist who has made the bodhisattva vow should perfect himself while perfecting, or by perfecting, others. The final goal, however, is not to enter the Western Paradise and to enjoy the meditative society of the saints in compresence with Amitabha Buddha—though some Buddhists seek for no more—nor is it to reach the stature of the fullness of the divine-human and to be with God forever in the community of the redeemed; the final goal is, rather, mutual self-fulfillment to the point where the purity of perfect being becomes featureless, and selfhood vanishes in the undifferentiated "suchness" of Nirvana.

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- ¹⁴ *Ibid.*, II Cor. 12:15; 13:9.
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Resources for Religious Teaching

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SEVERAL books in this article stress the importance of persons and each implies the need for the church to work directly at the point of the disturbance and also on the environment that has created the problem. *The Community and Christian Education* is a volume long overdue. It is the result of a historic decision of the International Council of Religious Education in 1946 to call a nation-wide conference on the community. Thoughtfully and significantly are set forth ways in which Christians as individuals and as churches may face the educational forces affecting people and participate realistically in making the purpose of God more effective. Pagan forces invade the church because they may dominate much of the life of children, young people, and adults in the community. The value of persons in all walks of life must become the concern of churches.

The Human Group is a careful study of a few kinds of small groups in order to find a general theory of social behavior. Social stability, disintegration, and conflict are examined in each group. The author concludes that membership in a small group is a basic need for the welfare of individuals. A sense of belonging "sustains a man, enables him to maintain his equilibrium under the ordinary shocks of life, and helps him to bring up children who will in turn be happy and resilient. . . . The civilization that, by its process of growth, shatters small group life will leave men and women lonely and unhappy." Society may decay under the stress of the impersonal and the increase of persons without links to one another. The reaction to this lack of belong-

ing may produce religious forms such as cults or communism. The lonely individuals turn against the institutions and groups that seem to have injured them. During recent centuries men have been gradually set free from the restraints of traditional society. By loosing these restraints, men have lost the sense of belonging to a co-operative group concerned with the deepest interests of each. Freedom that results in emotional isolation may drive men to merge under tyrants to escape. Religious leadership that understands this situation can become a force for brotherhood and satisfy men's need to be linked with others.

An exciting book for all teachers of religion is Ashley Montagu's *On Being Human* which brings together leading, scientific data in support of the processes of co-operation and love. Though the ethic of love is basic in the Christian gospel, it has been sadly neglected by the church in its functional approach to life. Educators in the churches concerned with children of all ages as well as young people and adults need to examine their programs in the light of this emphasis.

God in Education emphasizes that if God exists, he must be the sovereign of all Reality and that the truth concerning him must be the controlling principle of all knowledge and of education. The author raises serious questions about the multitude of studies in the university that have no relation between them and the resultant fragmentation of learning which leaves students mentally and spiritually "displaced persons."

John L. Childs devotes attention in his significant book on a philosophy for general education to a process in which morals are taught functionally and continuously. *Education and Morals* presents a philosophy of education that fosters genuine democ-

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racy for all the people involved and develops moral persons. Sociological and psychological foundations are believed basic in the creation of curricula. Much of this viewpoint is of great significance for religious educators.

How to teach the Christian religion meaningfully and effectively has occupied the minds of many educators and clergymen. *The Clue to Christian Education* is a forthright presentation of the relevance of theology to the whole of life in religious education. Dr. Miller is aware of the importance of teaching being relevant to the age and the condition of persons. Doubtless more emphasis needs to be placed on the education of adults including parents and teachers before great progress will be made in any work with children and young folks. In the numerous criticisms of present-day religious education there is an assumption that large numbers of churches have followed a "progressive" kind of teaching. Actually the vast majority of the churches have used uniform, group-graded or graded courses which have been conservative educationally, socially, biblically and theologically. Poor scholarship, moralistic and abstract teaching, lack of recognition of individual differences in pupils, brief, scattered kinds of "lessons," the use of historical fragments without adequate recognition of their setting or the historical limitations of the students are a few of the problems in traditional teaching in the churches that still need to be faced. Like the social gospel, "progressive" education has reached comparatively few laymen in the churches. Distortion and confusion of it may have been tried but emphasis on traditional ideas of teaching religion remain powerful factors in the procedures in the average church.

Children's Interests is a survey of the wishes, interests, likes and dislikes which children express. What these mean for schools is shown by examining the everyday activities and situations through which

children from grades one to twelve seek to realize their wishes. All who guide the educational programs of children in churches will find valuable suggestions for better approaches to the needs of growing children.

Free to Grow is an effective integration of psychotherapy, social understanding, and religious experience. Ministers and religious educators will be challenged by its implications for a greater concern for persons in their plans.

Troubles of Children and Parents quotes the actual problems presented by parents and then provides an intelligent approach to them. Pre-school teachers and parents will find enormous help here because of the extensive clinical experience of Dr. Isaacs.

A vivid, dramatic and challenging idea of teaching is presented in *So You're Going to Teach*. Here the child becomes important in the process. Much has been said and written about teaching children and adolescents but *This Is Teaching* presents a fascinating approach to the experiences and interests of college people. College teachers, teachers in leadership training schools, and of other adult classes in the church will be stimulated to find better ways to develop in students a sense of values.

Elmtown's Youth is an authentic study of adolescents in a community of 10,000 people in the middle west. The author reveals the social pressures and the effects of the class system on the lives of adolescents. There are five definite class groupings in this very old community. All religious educators need to study its implications because churches perpetuate class distinctions so powerfully.

God's World and Ours is a course of study for use with intermediate young folks in the church that seeks to help them to understand the world around them and to examine conditions in the light of a Christian ethic. Concrete data and vivid experiences are combined to stimulate genuine thinking. It seems to avoid the common pitfalls of

moralizing, sentimentalism and didactic procedure.

Christian Faith and My Job should be required study for young people and adults. This valuable little volume attempts to relate the Christian understanding of life in the world to the problem of personal responsibility in an industrialized, highly competitive and often immoral society. Devotion to the will and purpose of God in society could give a new vocational sense and power to the church. What a difference the church could have made in the religious thinking of its young people and also of its adults, had it been guided by the late Nevin C. Harner's book *I Believe*. It is clear in every page that the author has met the questions of many real young people and knows how to meet their minds. Much of the material is in the traditional mood but it is stimulating and effective. Many young folks, as well as parents and teachers will find *About Myself* a most sensible and useful book for young folks in self understanding. It gives basic help for the church. *At Work with Young Adults* is the outgrowth of a conference of the Y.M.C.A. which focused on this particular group. Its study should be of interest to the college campus and to the local church. Many aspects of the program seem to be geared to the needs of these young adults. The emphasis on religious education seems sporadic, and to lack some of the thoroughness implied by studies of their needs. The relation of this program to any form of co-operative effort seems weak.

In 1940 there were over thirteen million persons sixty years of age or over. The needs and problems of older people have vastly increased with the extension of their life span. *The Christian Religious Education of Older People* gives in considerable detail the group aspect of a recent study made under the Federal Council of Churches. This little volume offers valuable guidance for many churches.

At last we have a book on story-telling

which is particularly relevant to religious education and which reveals good insight into educational procedures. The author's own gifts in storytelling make her book both exciting and inspiring. Its numerous illustrations and references add greatly to its value for many kinds of teachers in the home and the church. *The Art of the Rhythmic Choir* appears to be art when the performance is given by the able author, trained in the dance. It is significant that such an art as the dance is coming back to the church but it may need to be combined with choral speech and drama to provide more meaningful experience. There is doubtless need for more recognition of a religion that is associated with the world in which people live today. Too much material is relevant to an ancient period of time.

Protestant Leadership Education is a much needed study of a process that has appeared increasingly ineffective. Thousands of persons have attended church leadership training classes yet too often there seems to have been little improvement in their teaching. The courses studied in the New York City area were found to conform to the standards of the International Council of Religious Education yet the classes appeared to have too wide a range of abilities, needs and educational background. These classes often were too large and lacked functional approaches to the needs of the members. This valuable study points the way for considerable improvement in the training of lay leadership and the need for a new plan by the Protestant churches.

The Church School Teacher's Job covers a wide range of important topics. Its chief value lies in its illustrations of ways to meet the minds and emotions of students. Some of the most significant teaching refers to experiences with other races, peoples, and faiths. It falls into the traditional pattern of using miscellaneous Bible stories rather than helping teachers to understand

the limitations of children and the possibility of more vigorous study of the Bible in older years.

Democracy and the Churches is important reading for all religious teachers. Dr. Nichols carefully reveals the history of the reactions of Protestant and Roman Catholic religion to the origin and growth of the democratic process. Here intellectual honesty and devotion to factual accuracy expose many of the shortcomings of the churches as well as their contributions to a democratic system.

Students who come to the United States from missionary institutions in their native lands are often critical of the way missions are presented in this country. They feel that missionary education fails to present a balanced picture of their culture and people and that missionaries are sometimes uninformed about the history and background of the people whom they serve. Nevertheless, great strides have been made in the creation of better literature and curricula of foreign cultures for use in American churches. Publications by the Friendship Press are sometimes outstanding. Two criticisms, however, deserve to be made: one is the tendency to cover several countries in a short series, leaving children and older people ignorant of the countries in which interest is desired. A second problem is the neglect of a broad picture of the people and their culture while stressing the work being done by the mission boards. *Methodist Neighbors in Latin America* contains good bibliography but offers a plan that is so sketchy and brief that junior children will be unable to form any proper knowledge or attitude toward the people of Latin America. *Off to Brazil* has the advantage of focusing on one country and creating a fairer impression of and a more friendly attitude toward this one vast country. It is a book that older children can read with pleasure. A great addition to this story book is the *Junior Teacher's Guide on Latin America*. Mrs. Maramarco,

an experienced educator, offers teachers significant guidance in helping older children to know and appreciate the people of Brazil. It will be a great advantage if these resources can be used over a period of several months rather than nine periods. *Looking South* introduces young people to many persons in South America. It is a running series of sketches of people revealing their emotions and the social conditions surrounding them.

With the advent of the new democracy of Israel, the horrors revealed in the treatment of Jews in the last war, and the fact that Christians pass synagogues and meet Jews in so many walks of life, it seems important and even "Christian" that more effort should be made by the churches to understand them and to know them. Rabbi Bernstein has made a notable contribution to this end in his attractive little book, *What the Jews Believe*. Clearly and dramatically the festivals are described. Many groups of young people and adults will find great profit in its study.

A distinguished educator has prepared an attractive book giving adolescents a rapid story of the whole Bible. It is interesting and dramatic but in this period of rich Biblical scholarship it seems tragic that young people should continue to be deprived of all such knowledge. Older children and young people are eager to understand the meaning of the Bible but very few writers of curricula or of story books recognize their need. This volume will appeal to those who are unaware of Biblical scholarship or those who reject it. *The Story of the Bible* is a charming volume covering the legends from Abraham through the life of Moses. It contains a few stories from the midrash. Older Jewish and Christian children will enjoy the stories very much. Once again there is a tendency to treat as history much of this material, and to ignore the implications of the documentary theory of the use of these early stories. Another book of Bible stories limited to

the New Testament, is *The Bible Story*. It should appeal to adolescents because it is dramatic and supplies certain essential background. It also follows conservative, traditional emphases but in the hands of a teacher using such a source as Fosdick's *The Man from Nazareth*, it could be useful as a study guide. Laymen and teachers of the life of Jesus will also find enormous help in Goodspeed's *Life of Jesus*. He makes the personality of Jesus take on reality against the customs and traditions of ancient Israel. Some laymen will find interest in the novel *Luke's Quest* which imagines Luke as a Greek priest coming under the spell of Paul and accepting the Christian faith. It provides considerable first century atmosphere but creates the impression that the primary reason for Christian faith resided in the miraculous powers in healing of the Christians and in an earthquake.

Poetry, art pictures and chapters by several authors provide an inclusive and sensitive presentation on the Virgin Mary for Roman Catholics in *The Mary Book*. The basic Gospel story of Jesus is told in *Poems of Jesus the Christ*. *The Gospel in Slow Motion* is a series of sermons given in a Catholic girls' school in Shropshire. They are informing on the viewpoint of the Catholic Church. A considerable portion of the Bible narrative has been incorporated in its traditional form in poetry in *Moses and Other Biblical Poems*. The stories of Moses, Ruth, David, Judas, Paul and others are dramatically presented. *An Epic of Human Destiny* is a poetic form of varied passages of Scripture describing and portraying the author's argument concerning man's position in the universe.

Students of history and of the Bible will be delighted with the vivid slice of history of the world from B. C. 44 to 14 A. D. in *Augustus Caesar's World*. Persons, events, festivals and religion around the world are seen in proper relationship and in their time. Numerous drawings make ideas

clear. Teachers of the New Testament will find this book valuable in work with adolescents as well as adults.

I Will Build My Church is part of a bold attempt to provide attractive curricula for churches. The history of the church is told in broad, dramatic outline up to the present day. It is interesting and religious. Many teachers and adults will profit by reading it. Though prepared for children 9 to 12, it is far more suited to early adolescent years, when young folks have more capacity to deal with time, geography and history. The plan to teach the same material to grades four, five, and six fails to recognize age differences and capacities. Good material is frequently spoiled by premature teaching as well as by poor guide books. Young folks and adults, however, should be greatly interested in a dramatic, colorful yet factual story of the growth of the church from its beginning up to the present time as presented in *Fire upon the Earth*. In the hands of a historically minded and imaginative teacher it will meet the needs of most church members.

Europe and America reveals to Americans that European churchmen regard them as immature in theology and in many affairs of the church. Here we see again that few if any of the American writers or leaders in the church are known and that because we differ there is a tendency to say we lack depth. It is sometimes maddening to know how we appear through the eyes of others. Underneath all that this visitor to America has to say about our church and its theology there seems to be an assumption that to have depth we should return to sixteenth century theology or to its exponents in Europe. When Protestantism came into being it represented a revolution from ancient patterns by a few churches. Just as they released new powers in the church then, it seems essential that some leaders awaken the church to new meanings for today. In a land with so many kinds of peoples as in the United States it

may be that here is the place for new prophets to speak and to teach. Without conceit, Americans need to search more diligently to find the meaning of the Kingdom of God for the present ills of the world. It may be found that greater contributions are to be made by the condemned "liberalists" and "activists" than are now realized by the older churches so given to correct verbiage. Imitation of churches that have given room for communism, fascism, and naziism may not be the answer to the world's needs. It is the fashion today to be impressed by dogmatic and authoritarian leadership. This little volume assumes that laymen have much less training in America than in Europe. The author ignores the great advances in Christian leadership on the American college campus and the enormous strides being made in American churches in religious education. There seems to be little that is comparable to it in Europe. Americans do need to know the church in Europe, yes, and in other lands too, but they may need to understand the church in America more thoroughly and the meaning of its leadership in a democracy. *The Church in the Purpose of God* is an introductory study to the work of the Commission on Faith and Order of the World Council of Churches, in preparation for a Third World Conference of this Commission to be held at Lund, Sweden, in 1952. This booklet aims to help people face many of the important questions which create division between the churches. Because of the complexity of this division many laymen will question the advisability of seeking one large church. Some Christians will be more concerned about freedom to think and to grow rather than about uniformity. Perhaps the churches could be drawn together more significantly if they would face world needs and plan better to meet them. This might be a constructive answer to the aggressions of communism. *Crusade for Education* is a documented history of an evangelistic movement in early America

which led to the organization of the Church of the United Brethren in Christ and of the struggle for an educated ministry and for religious education of children and young folks in the church. *Parsonage Doorway* gives a vivid account of a minister's family life in the parsonage in the United States.

The Pendle Hill pamphlet by Gerald Heard, *Ten Questions on Prayer* will be welcomed by many who have followed his clear thinking on the vast subject of prayer.

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Universalism and Particularity

*A Review-Article**

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THESE books are significant to both sociology of religion and comparative religion. The first, *Religions-Soziologie*, is a recent German translation of Professor Wach's *Sociology of Religion*, published in 1944, now an authoritative work. The German translation has bibliographical additions which appear only in the 5th American edition.

Professor Wach, building from Max Weber's pioneering contributions, strives to bridge "the gulf which still exists between the study of religion and the social sciences" (English preface). His German preface contains his conclusion that in America, strong in sociological and ethnological research, there was particular need for religious approaches to sociology.

The *Soziologie* consists of two parts, *Methodological Prolegomena* and *Religion and Society*. The methodology will be examined shortly. The second part treats "Religion and Natural Groups," "Specifically Religious Organization of Society," "Religion and Differentiation within Society," "Religion and the State," "Types of Religious Authority." Professor Wach's spiritual empathy and technical scholarship enable him to examine discerningly a vast source material, particularly in French and German.

Types of Religious Experience contains ten essays, six of them previously published. Section A is methodological—to be

treated below. Section B, *History of non-Christian Religions*, includes articles on Near-Eastern religious anthropology, Sufism, and Mayahana Buddhism. Section C, *History of the Christian Religion*, has chapters on Caspar Schwenckfeld, Alexis de Tocqueville, the church-denomination-sect problem, and Rudolf Otto. The rigorous scholarship in these essays further establish Professor Wach in that honored German succession of Dilthey, Weber, Troeltsch, and Otto.

Before focusing critical attention upon methodology, attention may well be called to Professor Wach's uniquely irenic effort. Here is a mind both committed to the particularity of Christianity and devoted to a preliminary task of "helping to foster understanding by interpreting the results of spiritual quests at different times and in different cultural and sociological contexts" (*Types*, xii-xiii). Motivated in both of these directions, still he neither reverts to "classical orthodoxy" nor yields to relativism. He calls, rather, for constructive new attempts to blend theology and philosophy (*Ibid.*, 14). His summary of the position of E. L. Wenger, of Bengal (*Ibid.*, 23-5), and his own proposals (*Ibid.*, 27-9) manifest a strong kinship with such spirits as Temple, Ferré, and Tillich.

The critical part of this review will focus upon the author's methodology because of (a) his call for constructive work in this area, (b) his recognition that his own method is exploratory, and (c) this reviewer's fear that Professor Wach does not make full use of creative developments in contemporary scientific methodology.

Professor Wach's method presupposes a fundamental distinction between theology

* *Religions-Soziologie*. By Joachim Wach. Translated by Helmut Schoeck. Tübingen: J.C.B. Mohr, 1951. x + 461 pages. DM 29.50.

Types of Religious Experience, Christian and Non-Christian. By Joachim Wach. Chicago: The University of Chicago Press, 1951. xvi + 275 pages. \$3.50.

as a *normative* discipline and *general religionswissenschaft* as essentially *descriptive* (*Soziologie* and *Sociology*, 1). To theology he leaves the "formulation of the religious norms and values which shall guide our lives" (*Soz.*, *Soc.*, 6). From *general religionswissenschaft* he derives only "necessary categories with which to organize" material amassed through empirical research (*Soz.*, 13, *Soc.*, 12). *Religionssoziologie*, as a branch of *general religionswissenschaft*, would be limited to a descriptive study of religious grouping, fellowship, and association (*Soz.*, *Soc.*, 2). "Social philosophy" which develops normative theory for society is sharply differentiated from sociology, a descriptive science (*Soz.*, 8, *Soc.*, 7-8).

But does not Professor Wach himself indicate in other passages that the above delineation is merely formal? "We still have much to learn about the extent to which religious experience is reflected in ethical ideals . . . [and] their bearing upon characteristic conceptions of society. . . . The sociologist, no less than the historian, is interested in the intricate relations between the ideal [normative] and the real" (*Soz.*, 59, *Soc.*, 52). And later work in *Types of Religious Experience* points further beyond his descriptive-normative bifurcation. He holds that his religious "universals" may also contribute to the important problem of general and special revelation (*Types*, 47). Another passage submits the following among axioms from which the Christian theologian should proceed:

While the theologian is at pains to interpret [the Gospel] . . . the historian of religion [religionswissenschaftler] provides a comprehensive but articulated inventory of the varieties of expression of this experience. . . . Discussion of the claims of non-Christian religion does not fall within the competence of the historian as such. Inasmuch, however, as the facts provided by him remain without meaning for us if not evaluated in a normative context, such evaluation has to be essayed (*Types*, 28).

But how is science to attempt this crucial task of normative evaluation within the

confines of mere description? Here Professor Wach remains too Kantian, where descriptive and normative functions must be sharply divorced; not enough organic, where the interplay of external entities, of relations between the entities, of relations between the entities and knowing minds, and of semantic meanings within minds, results in a "field" of experience where descriptive and normative functions somewhat overlap. This overlapping means that scientific theory is no longer limited to typological description and that theology, and social philosophy, can no longer formulate norms which *necessarily* will be functionally valid in complex social experience.

Theology arises from religious experience (concerning which experience Professor Wach, following Otto, contributes important analytical work in *Types*, chs. II, III), and first articulates itself as confessional truth, with its ethical norms based upon divine authority. This theology does not, as the author holds, subject itself to criticism by any science. But theology cannot halt with sheer confession and proclamation. It must move on to interpretation and apology, elaborating its meanings for reason and ethical experience. But any ethical elaboration entails social philosophy and scientific method. Professor Wach would agree, limiting science to a purely descriptive function. But descriptive science or normative theology and philosophy are not the ultimate alternatives. Today it is increasingly seen that science is descriptive *and*, what shall here be termed, *analytical*. Descriptive sociology would, for example, simply picture and "evaluate" a social system within a context of that system's functions and goals. (See the author's treatment of "fact" and "evaluation," *Types*, 7-8.) *Analytical* sociology, however, would describe and evaluate the system not only in light of its explicit function and goal, but also in light of implicit biological and sociocultural needs of persons in that society and in any factual or

possible society. (See Talcott Parson's Introduction, 18-26, in the English translation of Max Weber, *The Theory of Social and Economic Organization*, New York, Oxford University Press, 1947.)

Analytical sociology must remain rigorously objective before its scientific data, aware that its scientific data is abstracted from complex historical data. Analytical sociology must also construct *pure theory*, quite apart from any empirical system, theory which will do its best to attend to man's total needs. Analytical sociology must, finally, construct *applied theory* for every aspect of any social system. At this point there should be willingness of the scientist to attempt a functional correlation of implicit needs of persons assumed in his theory and explicit needs encountered in the empirical situation. Here the in-

vestigator cannot neatly split himself into either scientist or social philosopher. There is some "both-and." For Northrop this means that social science must distinguish its factual social theory from its normative social theory, the latter frankly focused upon not what *is*, but what *ought to be*. For Parsons this means that sociology of religion has been driven, by *its own scientific method*, to differentiate cognitive patterns of religion from cognitive patterns of science, and to recognize the unique function of the former (*Jr. of History of Ideas*, V, 2, April, 1944.) For this reviewer, to summarize, it means that Professor Wach can yet utilize scientific method more effectively to deepen the analytical insights of the important work in which he is so creatively engaged.

Raymond Collier Knox, Chaplain Emeritus of Columbia University, died at St. Luke's Hospital, New York City, on January 26, 1952. Dr. Knox was one of the "founding four" of the N.A.B.I., so described in the historical account of the Association published in this Journal in January, 1950.

Research Abstracts

CHURCH HISTORY (1950-51)

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A significant shift of emphasis in the field of church history is described by George H. Williams in an essay in *Protestant Thought in the Twentieth Century*, ed. Arnold S. Nash (1951). He characterizes it as a shift from an emphasis upon *history* to an emphasis upon the *Church*, from an interest in historical theology to an interest in theological history. The primary concerns of church historiography in the current epoch are: (1) the ultimate meaning of history, (2) the potency of doctrines, as transcripts of divine realities, in shaping events, (3) the church as a divine community, reflecting and pointing to the ultimate rule of God, (4) the achievements of the churches as voluntarist "sects," and (5) the historic relationships between church, democracy, and state. James Hastings Nichols, "The Art of Church History" (*Church History*, March, 1951), illustrates Williams' contention. In contrast to the former tendency to make church history simply a facet of secular history, Nichols asserts that the primary responsibility of the church historian is "to trace the actualization of the Gospel in human history, to discern and describe the signs of the Kingdom, to reveal the subtle indications of the presence of the Risen Christ to his adopted brethren." In pursuing "the fortunes of this or that institution or movement which purports to be Christian," the church historian must always face the question "how much of this belongs to the story of God's redemption of mankind?"

The shift of emphasis in church history is paralleled by a similar shift in the field of general history which is described by John Higham, "The Rise of American Intellectual History" (*American Historical Review*, April, 1951), and exemplified—in terms of theological interest—in the work of such men as Perry Miller, Ralph Gabriel, William Haller, and Ralph Barton Perry. It is significant in this connection that one of the most perceptive analyses of twentieth century American religious life should come from the pen of a general historian, Henry Steele Commager ("Religious Thought and Practice," *The American Mind*, 1950).

Another tendency in the field of church history is articulated by Robert T. Handy, "Perspective in American Church History" (*Union Seminary*

Quarterly Review, June, 1951). "A full understanding of the American religious scene can be gained only by viewing it in proper perspective, as a part of a world movement with especially close ties to England and Europe." Conversely, says Handy, "one must not only be aware of the influences on American faith from abroad, but also one must not neglect to consider the influences flowing in the opposite direction." An interest in the influence flowing in the opposite direction has prompted Franklin H. Littell, "American Thoughts about the Church" (*ibid.*, March, 1950), to call attention to "the evidence from the last century of the expansion of the faith" which seems "to afford high validation of the principle of voluntary religious association." Littell notes the relevance of the American heritage and experience to recent trends among the continental churches, and emphasizes the importance of recovering left-wing reformation thinking if we are clearly to understand the issues at stake in contemporary discussions of the Church. Helpful, in terms of this latter interest, is an article by Erland Waltner, "The Anabaptist Conception of the Church" (*Mennonite Quarterly Review*, 1951), and two more specialized studies in the same issue of that journal—"The Anabaptist Conception of the Church in the Russian Mennonite Environment, 1789-1870" by Robert Kreider, and "The Anabaptist Conception of the Church in the American Mennonite Environment" by S. F. Pannabecker. A comment on Ernst Troeltsch's estimate of the importance and distinctive character of the American religious pattern is to be found in Roland H. Bainton, "Ernst Troeltsch—Thirty Years After" (*Theology Today*, April, 1951).

The problem of religious freedom has been the focal point of some of the most significant recent research. Roland Bainton, who asserts that the history of religious liberty has now become an indispensable chapter in "the intelligent man's guide to the reading of the newspapers," has sought to reconstruct that history (*The Travail of Religious Liberty*, 1951) in terms of biographical studies of Torquemada, Calvin, Servetus, Castellio, Joris, Ochino, Milton, Roger Williams, and Locke. Because, as Bainton suggests, religious liberties

scarcely thrive where civil liberties are disregarded, James H. Nichols (*Democracy and the Churches*, 1951) broadened the scope of his inquiry to deal with the whole problem of religious faith and a democratic society. A penetrating analysis of the particular culture which has nurtured and sustained democratic society is based upon a careful distinction between the differing religious and democratic traditions, and this in turn makes possible an equally keen appraisal of those cultures which have proved resistant to democratic tendencies. As a by-product, Nichols has given us the best history of the church since 1800 that has yet been written, and he illustrates the tendency to minimize the importance of national boundaries in dealing with historical movements. The society rather than the nation is the intelligible unit of historical study. Conrad Henry Moehlman (*The Wall of Separation between Church and State*, 1951) focuses attention on specific contemporary issues and marshalls evidence concerning the American constitutional tradition. Of greatest value is his discussion of the relationship of Christianity to the common law. Irving Brant, "Madison: On the Separation of Church and State" (*William and Mary Quarterly*, January, 1951), quotes Madison: "The general government is proscribed from interfering, in any manner whatever, in matters respecting religion; and it may be thought to do this in ascertaining who [are] and who are not ministers of the gospel." Comments Brant: "Here was the broadest conceivable definition of the constitutional guarantee, made publicly by the author of the amendment to the same group of men who had approved it. Nobody challenged his statement."

The revival of interest in Puritanism has been "the most important single current in recent American church history" and that interest continues. Leonard J. Trinterud, in an extremely enlightening article, "The Origins of Puritanism" (*Church History*, March, 1951), attempts a more precise definition of Puritanism in terms of the covenant theology, and traces its origin, to the extent that it was not an indigenous movement in England, to the Reformers of the Rhineland cities rather than to Geneva. Geoffrey F. Nuttall, "Law and Liberty in Puritanism" (*Congregational Quarterly*, January, 1951), discusses Puritan attempts to deal with the clash between the two foci of their authority—"the Word of God spoken outwardly in Scripture and the Word of God spoken inwardly by His Spirit." Leo F. Solt, "John Saltmarsh: New Model Army Chaplain" (*Journal of Ecclesiastical History*, January-April, 1951) deals with one particular attempt to resolve the conflict of law and liberty and finds that Saltmarsh helped provide a spiritual basis for liberty. "Because he was convinced that some small fraction of the truth was resident in every believer, he in-

sisted that no church or civil power had the right to legislate in religious matters." Adopting the principle of segregation, Saltmarsh "oriented his thinking around the dual concept of the world of grace in religious affairs and the world of nature in civil affairs." Perry Miller, "The End of the World" (*William and Mary Quarterly*, April, 1951), discusses the apocalyptic tradition in America. Frederick B. Tolles, "A Quaker's Curse—Humphrey Norton to John Endecott, 1658" (*Huntington Library Quarterly*, August, 1951), cites a rare instance when a Quaker in a burst of indignation calls down the wrath of heaven upon his persecutors. Other articles of varying interest include: Ernst Benz, "The Pietist and Puritan Sources of Early Protestant World Missions" (*Church History*, June, 1951)—a curious instance of plagiarism; Cyclone Covey, "Puritanism and Music in Colonial America" (*William and Mary Quarterly*, July, 1951); Dean Albertson, "Puritan Liquor in the Planting of New England" (*New England Quarterly*, December, 1950); R. Tudor Jones, "The Church Covenant in Classical Congregationalism" (*The Presbyter*, 4th quarter, 1949); Gaius Glenn Atkins, "The Church and the Commonwealth: A Footnote to the History of Congregationalism in Massachusetts" (*Congregational Quarterly*, January, 1951); Sidney M. Berry, "Congregationalism in the British Commonwealth" (*ibid.*); and Herbert G. Wood, "Puritanism and Capitalism" (*ibid.*, April, 1951).

Related to the interest in Puritanism is the attention being devoted to Augustine. Theodor Mommsen, "St. Augustine and the Christian Idea of Progress" (*Journal of the History of Ideas*, June, 1951), concludes that "in Augustine's opinion there is no true 'progress' to be found in the course of human history." Said Augustine: "In this river or torrent of the human race, two things run the course together, the evil which is derived from the parent [Adam], and the good which is bestowed by the Creator." C. W. Dugmore, "Sacrament and Sacrifice in the Early Fathers" (*Journal of Ecclesiastical History*, January-April, 1951), finds that in Augustine any notion of the repetition of Christ's sacrifice is lacking, the *signum* and the *res sacramenti* are carefully distinguished, and faith is an essential prerequisite to true "spiritual eating." A different tradition entered the West through the emphasis of Ambrose upon "the work of the priest in the Mass." For Ambrose, the perfecting of the sacrament was in the consecration of the elements rather than in their use by the faithful. Robert E. Cushman, "Faith and Reason in the Thought of St. Augustine" (*Church History*, December, 1950), asserts that "Augustine's undeviating conviction was that *fides* is the gateway to understanding—the way to the Kingdom which none enters except as a little child."

Eugene E. White, "Decline of the Great Awaken-

ing in New England" (*New England Quarterly*, March, 1951), asserts that "by 1746 the spirit of the revival was practically dead in New England. The future of revivalism lay with the outward push of the frontier." This conclusion should be checked against the finding of Whitney Cross (*The Burned-over District*, 1950) that revivalism was distinctly not a frontier phenomenon. Cross also takes issue with the popular notion of the godlessness prevailing in frontier New York.

Charles G. Cole, Jr., "Horace Bushnell and the Slavery Question" (*New England Quarterly*, March, 1950), concludes that in his writings Bushnell "helped instill a hatred of slavery; by his refusal to work and to associate for its extinction he withdrew what might have been a moderating check upon his more radical contemporaries."

H. Shelton Smith, "Was Theodore Parker a Transcendentalist?" (*ibid.*, September, 1950), states that Parker was critical of the "rapturous type of tran-

scendentalism," but "the normative factor in his religious epistemology was always intuitive perception."

M. Hamlin Cannon, "The United States Christian Commission" (*Mississippi Valley Historical Review*, June, 1951), relates the story of the agency created by the Y.M.C.A. to promote the spiritual welfare of the soldiers during the Civil War.

Herman Ausubel, "General Booth's Scheme of Social Salvation" (*American Historical Review*, April, 1951), outlines William Booth's proposal to create city colonies, farm colonies, and colonies-over-sea for the progressive redemption of the derelicts of the slums.

Ira V. Brown, "Lyman Abbott: Christian Evolutionist" (*New England Quarterly*, March, 1950), admits that Abbott's "reconciliation of evolution and religion was vague and superficial," but "it preserved spiritual values in a new world where old moral sanctions were being removed"

We are glad to print the following letter recently received from the Executive Secretary of the Japan International Christian University Foundation:

"I want to thank the members of the National Association of Biblical Instructors for their interest in the new International Christian University in Japan as manifested at the annual meeting last December. I would now like to extend, through the pages of *The Journal of Bible and Religion*, an invitation to send useful books to this new Christian university.

Books on religion ought to be in good condition and of a basic nature, keeping in mind that the library is just in the process of being created. Each book may bear the name-plate of the contributor. They should be addressed to Mr. Harold Hackett, Vice-President, International Christian University, 1500 Osawa, Mitaka, Tokyo, Japan."

Sincerely yours,

STANLEY I. STUBER.

Book Reviews

A FRESH APPROACH TO PERENNIAL PROBLEMS

Introduction to the Philosophy of Religion.

By PETER ANTHONY BERTOCCI. New York: Prentice-Hall, Inc., 1951. x + 565 pages. \$4.75.

The author of this book studied under E. S. Brightman and has been teaching at Boston University since 1944. The book is dedicated to Brightman and, like Brightman's *A Philosophy of Religion* (1940), is published in the Prentice-Hall Philosophy Series. Bertocci's book is *not* a restatement of Brightman's well-known work. Bertocci has given a fresh treatment to the perennial philosophical problems of religion. He has his own style, his own purpose, his own contribution. Although Brightman's influence is, of course, evident and even though a theistic finitism is advocated, Bertocci's book is unquestionably a work of independent scholarship of a high order.

Bertocci has avowedly written this book as a text for "students interested in the foundations of religious belief but with no preparation in philosophy" (vii). As such, it has two outstanding merits. The first has to do with the approach to the relation of science and religion. It is too frequently stated in doctrinaire fashion that there is no incompatibility between science and religion. Bertocci has realized that most students have only vague notions about the nature of scientific method and scientific explanation. He sees too that few students have a clear view of the results of scientific inquiry and that even fewer are aware of any distinction between scientific knowledge and theories based on science. To meet this situation, Bertocci forthrightly devotes four excellent chapters (V-VIII). He analyzes the basic issue in the conflict of religious and scientific perspectives and

then proceeds to outline the salient features of scientific knowledge about the physical world, the biological order, and man's own nature. Throughout these chapters he brings to light with unusual fairness the controversial issues of theoretical interpretation of the facts. This section of the book should contribute immensely to the student's intellectual maturity, as well as giving a sound background for grappling with other problems.

The second notable merit is the presentation of what Bertocci calls "the wider teleological argument for a personal God" (329). Prefaced by two chapters, one evaluating the traditional arguments for God and the other dealing with the "basic attributes of God as conceived in the main Western tradition" (305), the wider teleological argument extends over three chapters (XIII-XV). In the course of developing the seven "links" of which the argument consists, Bertocci makes a cumulative and forceful case for the "hypothesis of a Personal Source of Value" (384). The argument is empirical in its appeal to a wide range of evidence; it is synoptic in its insistence "on the interconnectedness of physical nature, life, and human experience" (331); it is axiological in its skilful blending of intellectual, moral, aesthetic, and religious values into the texture of the argument; and it is metaphysical in maintaining that the theistic hypothesis provides the most intelligible and coherent explanation of all the contextual interrelations adduced. Although the last two links do not perhaps come through so clearly as the first five, the total impact of Bertocci's wider teleological argument cannot be doubted.

Several other commendable features should be noted. The book is interestingly written. It has a kind of eloquence not usual in philosophy texts. There is

good use of questions and informality of expression. Occasionally a sentence is ornate or involved or awkward, but not often. The elaboration of difficult and crucial points is patient and painstaking. Those well-versed in philosophy of religion may possibly feel that the exposition is somewhat repetitious, but the student will doubtless be thankful that it is.

The author has the rare ability to state opposing positions sympathetically, from the "inside," as it were. Excellent examples of this are his treatment of the traditional arguments for God (Ch. XI) and of the attributes of God (Ch. XII). Another good point is the sensitivity to what may be called the psychological factors relevant to the philosophical study of religion. This is evident in Chapter II, "Why Human Beings Develop Religious Belief and Disbelief," and in the analysis of religious experience (Ch. IV). It is also seen in the keen insight into a problem many students face; namely, how to gear one's emotional attitudes and practical activities to one's best thinking about the truth and value of religion (see especially, 469-472).

There are excellent discussions of important problems, such as faith and reason, personality and value, explanation of evil, prayer, and immortality.

In so aggressive and comprehensive a book, it would be strange if a reviewer failed to find something to take issue with. This reviewer, for example, is not satisfied with the sections on the essence of religion in the first chapter. Bertocci proposes the following minimum definition: "The essence or core of religion is the personal belief that one's most important values are sponsored by, or in harmony with, the enduring structure of the universe, whether they are sponsored by society or not" (9). This may perhaps be prematurely normative, in effect excluding outlooks which claim to be religious. As such it may alienate some; but those who feel alienated are urged to read on. Other readers may have other

objections, but none, the reviewer believes' which will seriously hinder the book's effectiveness as a text.

Here, then, is a book the pedagogical usefulness of which will enhance the vitality of the philosophical venture; a book which will deepen the insight of students (and teachers) into the meaning of religious thought, feeling, and action.

JOHN HILLMAN LAVELY

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THEOLOGY

Theology of the New Testament. Volume I.

By RUDOLF BULTMANN, translated by KENDRICK GROBEL. New York: Charles Scribner's Sons, 1951. ix + 366 pages. \$3.50.

The appearance of this volume in English is a major event which should claim the interest of all American theologians and New Testament scholars. Here the famous form critic, who in earlier days was also closely associated with Barth and Brunner in the development of crisis theology, brings his lifelong critical studies to bear on the major problems of the New Testament message.

The first volume includes two parts. Part One, "Presuppositions and Motifs of New Testament Theology," deals, in order, with "The Message of Jesus," "The *Kerygma* of the Earliest Church" and "The *Kerygma* of the Hellenistic Church Aside from Paul." Part Two presents "The Theology of Paul." The second volume, also in two parts, is to interpret "The Theology of John" and "The Development toward the Ancient Church."

In the message of Jesus Bultmann finds two main constituents. First, there is the eschatological proclamation that the Reign of God is at hand and that nothing which men can do will either hasten or retard it. Second, there is the ethical teaching, with all its inwardness and "demand for love" (18). Bultmann concedes that there is a

"rivalry between the eschatological and the ethical message" (19), but he maintains that both are assuredly authentic teachings of Jesus himself. Indeed, beneath the tension he finds an essential "unity . . . which may be so stated: Fulfilment of God's will is the condition for participation in the salvation of His Reign" (20). The ethical demand is not to be regarded as a mere interim ethic but "radically as absolute demand with a validity independent of the temporal situation" (20). Bultmann denies that Jesus possessed a messianic consciousness and interprets the tradition of the "Messiah-secret" in Mark as an effort of the earliest church to explain the lack of any public teaching of his messiahship from the lips of Jesus. To maintain this view he divides the "Son-of-Man" sayings into different classes and contends that the only ones which actually came from Jesus and which are messianic in meaning referred not to him but to another who was yet to come.

The earliest church made one great change in Jesus' teaching, Bultmann believes, a change already evident in the synoptic tradition. That change was to regard Jesus himself as the coming Messiah. It is insisted, however, that the earliest church did not for a moment suppose that Jesus in his earthly life, nor even as risen from the dead, had been the Messiah, but rather that on his return as Son of Man he was to be the Messiah. The earliest church is regarded, then, as "the eschatological congregation," not primarily concerned with memorializing the ministry, death and resurrection of Jesus, nor with seeking his mystical presence, but rather intently awaiting his early inauguration of God's reign and preparing for it by obedience to "his, the coming king's words" (47).

The Christian message is said to have been mediated to Paul by the Hellenistic, rather than by the earliest, Judaic church. Hence Bultmann turns his attention next

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to the pre-Pauline Hellenistic Christians. Their preaching to the Gentiles had to begin with proclaiming the one true God and the future general resurrection of the dead. A new step occurred in the interpretation of Jesus, for he was preached as having been already announced as Savior and Judge by God's raising of him from the dead. He was therefore already the heavenly King. Under Gnostic influence, moreover, the salvation of men was given a cosmological meaning and Christ became thought of as "the pre-existent divine being, Son of the Father" (175).

Bultmann regards Paul as "the founder of Christian theology" (187) and appropriately devotes nearly half of this volume to interpretation of the Pauline doctrine. He deals first with such anthropological concepts as the *soma*, *psyche*, *pneuma* and *zoe*. Then follows an especially able discussion of flesh, sin and the world, in which the oversimplifications of the Pauline doctrine of sin so much in fashion just now are carefully avoided and the many-sided suggestiveness of Paul's teaching admirably indicated, together with recognition of certain irreconcilably inconsistent ideas. The closing chapter considers "Man Under Faith." Bultmann again reaches a high point of carefully balanced exposition as he interprets Paul's doctrine of grace in its relation to righteousness and love. He attributes a decisive influence to the Mysteries and the Gnostic myths in shaping Paul's doctrine of the Cross.

There are many points at which this reviewer remains unconvinced. The jacket announces that Bultmann "tells what the scriptures themselves say; he avoids the common fault of bending them to support some particular point of view." That seems hardly accurate in view of the ease with which he dismisses passages as too late for consideration in interpreting the thought of a given period, avowedly on the sole ground that they do not fit his conception of what was taught at that time, and also in view

of the objectively implausible interpretations given to other passages which seem to contradict his views. Especially dubious seem his insistence that there is not "a single saying of Jesus" to substantiate the view that "Jesus saw the presence of God's Reign in his own person and in the followers who gathered about him" (22) and his assurance that concerning Jesus' earthly life "Paul is interested only in the *fact* that Jesus became a man and lived on earth . . . that Jesus was a definite, concrete man, a Jew" and "beyond that, Jesus' manner of life, his ministry, his personality, his character play no role at all; neither does Jesus' message" (293-294).

But Bultmann is careful to point out the passages which seem to him hardest to reconcile with his own interpretations. Authors are not generally responsible for the things publishers say on their book jackets. It is good that Bultmann has not stopped with telling "what the scriptures themselves say," since we have the scriptures for that. Anyone who carefully follows his thoughtful, patient, truth-seeking procedures, whether accepting his radical recasting of the New Testament history and teachings or not, will thereafter read the scriptures themselves with a more eager and discerning mind.

The second volume will be awaited with great interest, both for its own new interpretations and for the index, which, alas! is to be lumped together at the end of it but which, despite the inconvenient delay and location, should nearly double the reference value of the volume we now have in hand.

L. HAROLD DEWOLF

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Christian Faith and Practice. By LEONARD HODGSON. New York: Charles Scribner's Sons, 1951. 116 pages. \$2.25.

This little volume is the only one of its kind the present reviewer has ever read.

It consists of seven lectures, given by the Regius Professor of Divinity in the University of Oxford for the benefit of his colleagues of the university and non-theological students thereof interested in delving into the true meaning of the Christian faith and the practice of the Christian life. The series of lectures was delivered by Prof. Hodgson for eleven years at Oxford and also to gatherings of teachers at Durham and clergy at Seattle, as well as at Westfield College.

Synoptic in scope, the lectures attempt to make clear to the lay mind what Christianity is. The first chapter deals with such general matters as faith, the creeds, and revelation. Faith is interpreted as certainty sufficient to be the basis of action. To believe fully always implies the willingness to live out what one believes. The creeds are interpreted as necessary since there is no such thing as a creedless religion or a creedless life. The only creedless life would be a butterfly life, one in which one drifts hither and yon without any purpose or consistency whatsoever. Revelation means that Christianity is based not upon man's discovery of God, but upon God's disclosure of himself to man. Without these three elements of faith, creed, and revelation Christianity is incomprehensible.

The next five chapters of the book deal with a descriptive account of the basic doctrines which compose the Christian faith. These are the doctrines of creation, atonement, incarnation, the trinity, and the church. The final chapter is concerned with the Christian life or the expression of Christian faith and belief in the action of daily living.

The volume will have value to all students and Christian lay people who are interested in discovering what the fundamentals of Christian faith and practice are. They will find there non-technical approaches to the fundamental beliefs of Christians plus the healthy insistence that Christianity is both a faith and a life.

These aspects of Christianity are maintained in proper tension, the one never being allowed to eclipse or swallow up the other. We might speak of it as the balance between the religious and the ethical. Certainly, Dr. Hodgson perceives that the ethical is an indispensable part of the Christian complex of life and experience.

Perhaps one of the chief values of this small volume to all readers will be found in the sound insights which crowd its pages, of which we mention but a few. The healthy view that our bodies are not evil, but are, along with our souls, of God and hence to be valued, is strongly underscored. The importance of the material, through which often the spiritual is made known to us, is given recognition. The Bible's value, because it "contains as great a collection of false ideas about God as can be found within the covers of any one book," is not overlooked. Indeed, Prof. Hodgson finds this a very good reason for treasuring it. We are informed that the purpose of God in creation lies in the production of creatures who can respond freely to his creative activity. It is made clear that forgiveness consists essentially in making the suffering occasioned by sin produce not more suffering and evil, but good. The Kingdom of God is interpreted as meaning the control of life by righteous love or loving righteousness. We are told that Christianity is fulfilled in man when he is adopted to share in the divine life. These and many similar insights into the meaning of Christianity and life will leave the reader greatly in debt to the author of this stimulating volume.

GEORGE W. DAVIS

Crozer Theological Seminary

The Doctrine of the Atonement. By LEONARD HODGSON. New York: Charles Scribner's Sons, 1951. 159 pages. \$2.50.

The thesis of this volume is "that the doctrine of the atonement proclaims an

objective act of God whereby the power of evil in creation has been overcome and cast out." Jesus is conceived as God incarnate, who alone can break the power of sin over man. Sin is regarded as the hard core of the problem of evil. Evil has four forms: ignorance, ugliness, suffering, sin. The worst of these, however, is sin or human wickedness, since it represents man's rebellion against God's will and purpose. The Old Testament discloses that truth. The New Testament is the record of the action which God himself undertook to free his world from all evil by striking at sin. As men are introduced to this action of God in Christ, they are won through penitence to forgiveness and to active participation in the Church, through which God seeks to work now to cast out all forms of evil. God's central purpose in defeating sin is therefore seen to be the creation of a community of good persons.

Dr. Hodgson claims to add something new to previous theories of the atonement, but it is difficult to determine just what that is. He asserts that his interpretation is "an exposition of the biblical revelation" and that it is "in line with the central stream of faith and thought." It seems to the present reviewer, however, that the theological pattern and solution adopted are pretty much the traditional ones. Christ is conceived as "very God of very God, of one substance with the Father, the eternal Second Person of the Blessed Trinity experiencing life under human conditions." Athanasius and his friends would have had no difficulty with this. The work Jesus accomplished is to rescue the world and man from evil. He did this by bearing the punishment required for sin and making it possible thereby for God to forgive sinful men. Nothing essentially new is to be found in this pattern of interpretation. We meet essentially the same theological structure in the Anselmic and major Reformation solutions of the work of Christ.

Many will have difficulty with what

may be described as elusive theological thinking. For instance, our author accepts the position that Jesus is God incarnate, the second person of the Trinity. But having said that he seems unwilling to proceed to the logical theological consequences of the position, for he reasons that this does not carry with it the conclusion that Jesus was consciously aware of his godhead during his earthly ministry. Perhaps, he concludes, Jesus was not cognizant of his essential godhead until after his crucifixion. Few will be impressed with this brand of elusive theological thinking.

Perhaps the most notable contribution of the book lies in the author's perception of the personal and social consequences of the atonement; that is, of the introduction of the spirit of Jesus into the stream of historic life. Dr. Hodgson has been an active worker in the Christian church, the Faith and Order Movement, and the World Council of Churches. His aggressive interest in these forms of organization which seek to flavor society with the Christian spirit and way, finds reflection in his conviction concerning what the end-result of the atonement should be. It should result in a body of forgiven sinners who work zealously through Christ to take away the sins of the world and to give expression to the spirit of Christ in all phases of human life, personal, social, national, and international. He argues that such agencies as the Red Cross Society, Friends' Ambulance Units, Save the Children Fund, and many similar efforts spring from "our risen and ascended Lord who sends His Spirit into the hearts of men and enlists them to be the agents through whom He carries on His work of overcoming and casting out the evil that infects His Father's world."

Many will find this functional result of the atonement a healthy antidote for those views which have regarded the cross merely as a means of saving men from sin. Salvation is regarded by Dr. Hodgson as a process which includes both deliverance from

sin and empowerment for righteousness. Only where the two phases of experience are present is the atonement fully effective.

GEORGE W. DAVIS

Crozer Theological Seminary

The Ecumenical Movement. By LEONARD HODGSON. Sewanee, Tennessee: The University Press of the University of the South, 1951. 50 pages.

The Ecumenical Movement within modern Christianity is undoubtedly with us to stay. In all probability, it will prove to be a growing impulse of Christian life and faith within Protestantism, Eastern Orthodoxy, and, we hope, Roman Catholicism. Because of the size, importance, and potential for Christian unity offered by this movement, every Christian who desires to be intelligent will want to know what the movement is, how it arose, and what its present status and prospects are. It is with these matters that Prof. Hodgson concerns himself in this publication. Intimately involved in the movement in its formative period, he writes as an eye-witness of the events connected with the rise and organization of Ecumenical Christianity. From this point of view, as well as others, the document should now, and in the years to come, be regarded as a source for understanding the beginnings of what Dr. Hodgson calls "the opening of a new period in Church history." Alert Christians will take time to read this treatment of the beginning of that period as it grows out of the international missionary movement, the Life and Work Movement, and the Faith and Order Movement of the first decades of the twentieth century.

GEORGE W. DAVIS

Crozer Theological Seminary

The Doctrine of Our Salvation. By PAUL STEVENS KRAMER. New York: Exposition Press, 1951. 165 pages. \$3.00.

Dr. Kramer is Professor of Systematic Theology at Seabury-Western Theological

Seminary. He here gives a valuable survey of the doctrines of the atonement, of the church, and of the sacraments from the Anglican point of view. The several items are treated both systematically and historically. The author proves that it is possible to write about theology in a clear, simple, and concise way. He ably defends the Anglican position but avoids an uncompromising spirit of superiority.

Following Aulen, Dr. Kramer expresses a preference for the classical theory of the atonement because it better than others follows the lead of the New Testament and because its message of victory over powers of evil is more relevant to man's situation today. The author discusses the traditional marks of the Catholic Church, but goes on to say that "no existing Church can rightly claim that she and she alone is the *true* Church. . . ." (p. 76). While defending the institution of the historic episcopate, he denies that the Anglican church is committed to the idea of apostolic succession (in the sense of a "golden conduit" of grace) and furthermore concludes that the Anglican church "never condemns the orders and sacraments of those religious bodies which do not possess it (the historic episcopate)" (p. 81).

Kramer interprets the meaning of the operation of the sacraments as somewhere between *opus operatum* and *opus operantis*. The reviewer found the discussion of divine grace commendable in its clarity, precision, and brevity. The treatment of the meaning of confirmation for today is very good. A proper understanding and use of confirmation is connected with the establishment and development of a common or universal priesthood. It is the reviewer's judgment that the weakest portion of the book is the author's case for the sacramental nature of marriage. Every minister, Anglican or otherwise, ought to derive considerable benefit from the discussion of the sacraments and sacramentals. We learn that baptism, confirmation, and holy

orders imprint "indelible marks" upon the souls of the recipients (pp. 109, 119, and 159).

The merits of this book far outstrip the small faults one may find here and there such as the use of "no evidence" for a proposition as warrant for deciding that the proposition is "proven impossible" (p. 31) and a number of uncritical uses of biblical passages as proof texts.

WALTER E. STUERMANN

University of Tulsa

Faith and Duty. By N. H. G. ROBINSON.

New York: Harper & Bros., 1951. x + 150 pages. \$2.00.

This is an age that craves a more genuine synthesis of the various fields of knowledge. Yet there is a deepening cleft between theologies of revelation and philosophies of reason, between the orthodox Christian doctrine of man and the views implicit in secular ethics. Because of this cleft, it is increasingly difficult for the Christian thinker to achieve a fruitful dialogue with the ordinary moral consciousness. Dr. Robinson deplores this chasm, and locates the chief cause in a doctrine of total corruption that excludes the reality of personal moral responsibility. He concedes that there is great truth in this doctrine, but at the same time claims that the truth conceals a dangerous error. His aim is to eliminate the error without damaging the truth. The method follows the path of analyzing contemporary treatments of the problem.

Three chapters are devoted to the theologians who endorse and defend the doctrine of universal sin: Barth, Brunner and Niebuhr. Barth's view is considered to be the most extreme and uncompromising; the other two modify his radical attack on natural theology at important points. Yet Robinson is no better satisfied by the others than by Barth. From the theologians he therefore moves to the moral theorists: Taylor, Paton, H. D. Lewis and

F. R. Tennant. The chapter on these men leads to the conclusion that their position is even less tenable.

To the author, the core of the problem lies in "holding together the universality of sin and man's responsibility for it" and also in "holding together the depth of man's sin and . . . man's ability to respond to God" (p. 124). Theologians have erred in overstressing one element; ethicists have erred in overstressing the other. Robinson insists that the opposed elements are actually quite compatible and suggests that their compatibility lies in understanding "the moral solidarity of the race and of collective responsibility for sin." His last chapter is an able defence of this "alternative solution." By faith we know that we are sinners and that all men are sinners. By faith we apprehend the world as "an absolutely joint enterprise and one therefore whose sinfulness . . . is shared equally by all men" (p. 138).

One may not doubt that to many Protestants the doctrine of universal sin appears to be incompatible with vigorous moral activity. Nor may one doubt that one factor in this misunderstanding may be found in the attenuated sense of moral solidarity and collective responsibility. The accent of this book is therefore most welcome. It is an accent, however, which I have found very prominent in the thought of all three theologians whom Dr. Robinson seeks to correct.

PAUL S. MINEAR

Andover Newton Theological School

A Faith that Fulfills. By JULIUS SEELVE BIXLER. New York: Harper and Brothers, 1951. 122 pages. \$2.00.

Once more President Bixler takes up the cudgels against what he regards as the defeatism of neo-orthodoxy. This little volume presents clearly and succinctly some facets of his liberal faith. It is the more convincing because he knows Kierkegaard well enough to show that the gloomy Dane con-

tradicted most of his own philosophy by his life. For Bixler the quest of knowledge is not intellectual pride but a legitimate and necessary part of the spiritual life, and the effort to achieve consistency not a neglect of paradox but the acceptance of it as a challenge to further thought. Well balanced religion will include the prophetic demands for justice, mercy and humility, just as Micah drew up into his great statement the stern justice of Amos, the brooding love of Hosea, and the deep religious humility of Isaiah. Replying to the accusation that liberal faith lacks depth of feeling for life, the author insists that the experience of pain need not land one in morbidity but can be met by loving concern for the other's pain and courageous acceptance of one's own. To attribute it to sin is not enough; this only accentuates the evil. For sin drives the individual in upon his own privacy while suffering is universally shared. And the thoughtful person must reach out through suffering and the courage it demands to a recognition that it is a good universe in which such courage is required.

As a philosopher who understands esthetics and as an accomplished musician, Bixler sees in art the search for wholeness and for form. In this way it can lead beyond frustration to fulfilment, and from chaos to integral form. Summing up, he suggests that what is so often accepted with finality as paradox is really contrast and calls for alternation in living between withdrawal and return in an endless series through which we learn as we go, confident that "what leads to truth must lead to God himself." And this is the meaning of faith.

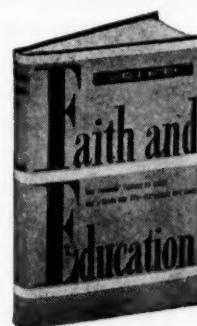
EDWIN E. AUBREY

The University of Pennsylvania

From Experience to Faith. By EDWIN P. BOOTH. New York: Association Press, 1951. viii + 100 pages. \$1.75.

Here is a straightforward statement of the liberal faith of one Christian scholar.

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GEORGE A. BUTTRICK

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The change which is so evident on all sides in our world of today has meanings for any systematic thought which is realistic and honest. Our religious beliefs and our attitudes and expectations cannot but be affected. In a shrinking world, a new world of the theoretical and applied sciences, we must move along with the newer knowledge and the changing patterns of life. Momentous changes have occurred in geography, economics, and politics; and change in religious thought and practice is imperative.

The author's most basic affirmation is: *God is*. God is at work in nature, in history, and in the lives of us men. Essentially, God is love. He is, in deep ways, a father to all mankind. His providence is universal, and the idea of a chosen people no longer suffices. Prayer is rightly for ascertaining God's will and for fitting ourselves into it. God requires our help in many ways. Sacrifice is meaningful only as an aid to the progress of mankind.

Man is potentially good. Sin is real and is something to be overcome. God's will is for all men, and his way must be done here on earth. We still may hope for a spiritual immortality based on God's goodness and power. The Jesus of history must be the main content of our Christ of faith. Through him we know God and what is most worthwhile.

Thought through afresh and lived by, under the tragic death of a noble son, these are some of the author's conclusions. "The God of my fathers, the classical Christian concept of redemption, the exclusiveness of the Church, the philosophy of history, both of Catholicism and of Calvinism, are all inadequate. Adequate, however, is the view of God as having his being and beauty

demonstrated in the universe, his redemptive power in the spirit dwelling by creation in every man, the historic manifestation of his power and love in Jesus and in the great souls of all times, the sense that the total human race is the object of his love, and the elusive but powerful intimation of immortality. These ideas constitute the faith which comes alive under the hard blows of life."

HORACE T. HOUE

Ohio University

PHILOSOPHY

The Revolt Against Reason. By ARNOLD LUNN. New York: Sheed and Ward, 1951. xiv + 273 pages. \$3.25.

This book is a radically revised edition of Lunn's *Flight From Reason* published in 1929.

Popularly defending Thomism as the one truly rational philosophy, the author is mainly concerned with attacking Martin Luther as "the father of the modern revolt against reason" (xiii) and of most modern villainy, including Nazism, Bolshevism and marital infidelity. The reader may become a little confused when Lunn says also, "The modern revolt against reason owes more to Darwinism than to any other single fact" (104) but it seems that Darwinism, too, is to be charged to Luther, since the secular "rationalists" of the nineteenth century offered "no rational defence of their uncritical faith in the supremacy of natural law" (xiii) and were, "in reality, inverted Lutherans, 'justification by faith' rather than by reason being the motive of their negative dogmas" (xiv).

Lunn does concede that after its early orgies of immorality "Lutheranism gradually developed a characteristic and attractive type of piety," but that was due, he says, to the fact that "Germany never ceased to be partially Catholic" and to the further fact that the later Lutherans had not, like the first, broken monastic vows of

chastity (57-58). But Luther so disrupted Catholic morality in Germany, he contends, that he made Hitler possible. Hitler's forerunner and mentor, Mussolini, is passed over in discreet silence.

"Plato was an impenitent fideist" (67) says Lunn, after defining fideists as "all those whose philosophy is a matter of intuition rather than of reason, and who offer no reasoned argument in defence of their basic doctrines" (xiii). Aristotle, then, is "the father of natural theology" (12) and outside Aristotelianism, it seems, there is no rational thought.

In his eagerness to defend Catholicism as the only bulwark of objective, rational thought in the modern world, Lunn omits all mention of Calvinism, ignores liberal apologetics and implies that an originally reasonable Wesley capitulated completely, under Lutheran influence, to irrational fideism. Outside of Rome's domain he credits only Anglicanism with some rational religious thought—due, of course, to some Anglicans having "remained true to the tradition of Catholic rationalism" (43).

Lunn scores some good points along the way, for example, against naturalistic determinism, behaviorism and the theoretical amoralism of the logical positivists. Unfortunately, his arrogant assumptions, falsifications of history and *non sequiturs* may be concealed from some readers by his writing skill and the many great names from whom he draws his proof texts. Most of the people quoted would be horrified at the use made of their words. Perhaps I may be pardoned for being similarly annoyed by Lunn's renaming of his anti-Protestant polemic in apparent imitation of my own recently published book, *The Religious Revolt Against Reason* (Harper, 1949). However, his new title will probably seem as appropriate as his former one to persons ready to believe that all roads of reason lead to Rome.

L. HAROLD DEWOLF

Boston University

The Logic of Liberty. By MICHAEL POLYANI. Chicago: University of Chicago Press. vi + 200 pages. \$4.00.

Michael Polanyi, until recently professor of physical chemistry, is now professor of social studies at the University of Manchester. His book reflects the change in his interests. The first half treats the problem of freedom of thought in the academic life as it is seen by a worker in the field of the natural sciences. The second discusses economic and political freedom as a social scientist views them.

In one sense the conclusions reached in the second part follow naturally from what was said in the first. Both intellectual and economic freedom are shown to depend on private conviction, private action, and freedom from state control. But in another sense they come as a surprise. We have so often been told by social scientists that capitalistic freedom is in danger of turning into freedom to starve that one is almost startled to find a university lecturer offering so strong a defense of what sounds in many places like individualism of the good old nineteenth-century sort.

Yet the author is no mere conventional apologist in either part of his book. The first section makes a telling attack on the positivism and behaviorisms of our time and shows their inconsistency with a belief in freedom that is thorough-going. A conviction of the rightness of academic freedom implies a conviction of the existence of truth as a spiritual entity and a passionate devotion to it. The quest for truth involves much more than the mere avoidance of error. It requires definite commitment and an affirmative faith in the right of reason and conscience to rule our lives. It implies also a mutual adjustability on the part of individual scientists themselves. Seekers after truth must be left free to work in their own complementary way and to fill in the gaps in knowledge by following their own ideas of the type of investigation needed. Any attempt to pre-

scribe from above will cut the ground out from under the whole scientific effort. To prove his point the writer cites telling examples from the experience of the Soviets.

A similar conception of mutual adjustability is used by the author when he deals with the problems of economics. The capitalistic system, in his judgment, is here to stay. It has its faults, of course, and these must be corrected. But by appealing to the notion of "polycentricity" the author tries to show the terrible complications that economic planners run into. Using illustrations from physics and mathematics he argues that the unknown variables and the conscious and unconscious motives are too many and too diverse to be reduced to a formula. It is better to let individual producers, managers, and consumers solve the problem in their own way and work for their own profits and other satisfactions, assuming of course, that the state always accepts the responsibility of providing the proper safeguards against abuse.

If the author is right, Russia should be well on the road to ruin and the evidences of a crack-up should soon appear. By the same token, also, the United States should be in a fairly healthy state. It is hard for one who is not an economist to follow all his arguments about production and distribution. But the lay reader will say "Amen" to his eloquent defense of academic freedom and will watch with interest for his promised Gifford Lectures to see what he has to say on religion.

J. S. BIXLER

Colby College

Dante the Philosopher. By ETIENNE GILSON. New York: Sheed and Ward, 1949. 338 pages. \$4.00.

This book is a profound and interesting study of the great medieval poet, and despite its theme, has contemporary relevance. Professor Gilson's is a serious

mind and his analysis of Dante's works and of works on Dante is keen, but he does write now and then with tongue in cheek and with a dry, subtle irony. In the end, Dante emerges as a prophet of liberty and man's dignity and himself as one possessed with courage and conviction.

Professor Gilson clears the ground by affirming the reality of Beatrice as the reality of one who came to life in Dante's poetic achievement. He refutes the view, on the one hand, of Father Mandonnet, to whom Beatrice is a disembodied symbol of Theology, a sort of ultra-Beatrice, and, on the other hand, of those (for example, Papini), to whom Dante's Beatrice is a sort of infra-Beatrice, the actual historical personage, the Florentine Beatrice, who was born in 1266 and died in 1290. As Gilson illuminates the issue, Beatrice was a historical personage, but one *transfigured* into a symbol, liberating all of Dante's lyrical powers, and hence to be judged and appraised in the dimensions of art's authenticity which Dante imposed upon her (as Shakespeare did with the historical Hamlet).

Gilson holds that in *The Banquet* Dante asserts the primacy of ethics over metaphysics (in contradistinction to Aristotle and St. Thomas), since the noblest and most important of our sciences is that of man's happiness *qua* man. In *The Monarchy* Dante places control of the temporal power in the hands of The Emperor and ascribes to the Pope control over the supernatural realm (differing again from St. Thomas, whose Pope holds the supreme authority in either sphere: *qui utriusque potestatis apicem tenet*). Dante's guiding and sovereign doctrine throughout is the limitation of authority and the rejection of usurpation, a doctrine, in the context and setting of his time, not altogether dissimilar from the modern doctrine of checks and balances. It is in *The Divine Comedy* that the fine symmetry of his plan is fully manifest; here the rights and duties of all are dealt

with and delineated. According to this plan, moral authority belongs to the Philosopher over the Emperor, political authority to the Emperor over the Popes, theological and spiritual authority to the Pope. Professor Gilson is careful to suggest that Dante's work does not constitute a system, "but is the dialectical and lyrical expression of all his loyalties."

In Dante's insistence on the legitimate division of power, in his architectonic of the relationships of authority and obedience, in his view of majesty (in all ranks) as deserving of honor and of treason as the great evil, there is a measure of truth and pertinence for our own age. What is missing in this thirteenth-century vision, even though it outshone its time, is a glimpse of the *majesty* of all men and of all women as bearers of the divine image and as a source (if not *the* source) of all temporal power and authority.

ISRAEL KNOX

New York University

An Introduction to Philosophy. By EDGAR SHEFFIELD BRIGHTMAN. New York: Henry Holt and Company, 1951. xvii + 349 pages. \$3.60.

This is a revised version of the 1925 edition and is intended for use in introductory courses in philosophy. The present edition gives a more thorough treatment of the problem of values, and pays more attention to the relevance of philosophy to recent advances in science. The book is written from a personalistic point of view, which the author describes as "the most coherent and complete form of idealism." In a world where naturalism, materialism, and totalitarianism, are predominant, the personalistic approach would appear to be a "voice crying in the wilderness." To those however, who are still concerned with intrinsic values, and the infinite worth of human personality, personalism is a welcome relief.

The book consists of eleven chapters, with a brief bibliography and selected problems given at the end of each chapter. There is also a valuable lexicon at the end of the book, to acquaint the beginner in philosophy with certain technical terms and various movements in the history of philosophy. The first two chapters discuss the general meaning of philosophy, its problems, as well as the various methods used in philosophy. Chapters three and four deal with methodology, philosophical logic, and epistemology. The remaining chapters are concerned with the various metaphysical problems and their solutions as they find expression in idealism, realism, naturalism, personalism, etc. The arguments are presented in a clear, simple, and cogent manner, giving the student every opportunity to learn the different views. It is regrettable however, that existentialism does not receive a more thorough treatment. The author is to be commended for his invaluable contribution to the field of axiology.

Your reviewer feels that the treatment of the problems of absolutism vs. finitism and of good and evil is both inadequate and unsatisfactory. Must we have an irresolvable either/or in the problem of absolutism vs. finitism? May we suggest that the Christian doctrine of the Incarnation gives expression to the idea of an omnipotent God existing in a finite being? God as Creator is immanent in history as Redeemer. His immanence in history does not however deprive him of his omnipotence, for he is not a product of history, but the motivating Power behind all historical events. This idea ought to be acceptable to the personalist, since God here is viewed as a Person, both absolute and finite.

As regards the problem of good and evil, or value and disvalue, the Christian is faced with three beliefs: (1) That God is good; (2) that God is omnipotent; (3) that evil is real. The dilemma may be avoided by

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denying one of these propositions. If we deny the omnipotence of God, we are left with a dualism of two ultimate principles warring against each other (Zoroastrianism). This would place good and evil on an equal level, since both would be natural. If the goodness of God is denied, then we end up with a pantheism, thus placing God beyond good and evil. The Christian dissolves the dilemma by viewing evil as real but not ultimate. God is not the originator of evil. Evil is the perversion of that which was created good. Human freedom is thus part of the answer to the problem of evil, but is not the whole answer. The final answer is to be found in the idea that God in Christ has defeated sin and death, showing us how evil things may be redeemed and used for a good purpose. The author dealt very little with the problem of suffering and its place in the general scheme of human existence. The Christian idea of the Cross gives deeper expression to the idea of suffering not only in man but in God. With these humble suggestions, your reviewer takes pleasure in recommending this volume to all those who are sincerely concerned with the various problems presented therein.

LOUIS SHEIN

*Knox Presbyterian Church,
Woodville, Ontario*

The Ontological Proof. By OLLE HERRLIN.

Uppsala: A.B. Lundeqvistska Bokhandeln, 1950. 115 pages. Pris kr. 4:50.

This monograph is a doctoral treatise written for Uppsala University, and its publication has been facilitated by a grant from Humanistika Fonden, Stockholm. It is written in excellent English, although the author's native tongue is Swedish.

The author discusses the Anselmian proof for the existence of God as contained in his *Proslogion*, and seeks to trace its further development in Thomistic and Kantian arguments. St. Thomas' dis-

agreement with St. Anselm becomes the starting point for his five proofs of the existence of God. Kant on the other hand, while agreeing with St. Thomas that the Anselmian proof is untenable, goes further by stating in his *Critique of Pure Reason* that all the classic proofs, including that of St. Thomas are untenable, since all must eventually resort to the ontological argument. The whole problem is discussed in a thorough and scholarly manner, and new light is shed on the problem of the ontological proof in both philosophy and theology. This monograph is intended for the trained philosopher and theologian, and for that reason it should be "read, marked, and inwardly digested," in order to get the full benefit of the discussion.

LOUIS SHEIN

*Knox Presbyterian Church,
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Philosophy of Nature. By JACQUES MARITAIN. New York: Philosophical Library, 1936. x + 198 pages. \$3.00.

In order to understand this very technical treatise the reader should be acquainted with Maritain's earlier works, the *Three Degrees of Knowledge* and the *Preface to Metaphysics*. In the former he had discussed science, metaphysics and the revelation of God as an ascending series of knowledge. In the latter he developed the Thomist theory of the "intentional" character of knowledge: that every object has its own corresponding mode of knowledge. From these, then, arose the question of the relation of scientific knowledge to philosophy; and it is to this problem that he addresses himself in the present volume. In this way he seeks to fill in the intermediate area between science and metaphysics as modes of knowledge and to clarify the intention of each.

After a historical survey of the problem in the ancient, medieval and Galileo-Cartesian thinkers, he takes up the mod-

ern positivistic thinkers who are his real target. Then follows a section on recent reactions against this positivism from the Frenchmen Duhem and Meyerson and the German phenomenologists Husserl and Scheler. The heart of his own argument is in the eighty-three-page chapter on "Thomistic Positions on the Philosophy of Nature," which concludes the book except for an illuminating essay by Yves Simon on "Maritain's Philosophy of the Sciences," which the reader might well read first of all.

Maritain argues that external objects which have an internal unity may appear under different aspects according to the perspective from which they are viewed. These perspectives are determined by the purpose of the investigator (whether he wants to see objects naively as they are "out there" or to study their proper place in some scheme of classification, or to examine their quantitative, mathematical aspects, or to develop a general concept such as that of color or motion). Thus sensory observation furnishes the basis for different sorts of knowledge of a scientific kind, as well as giving the basis for philosophical constructions. Both science and philosophy are abstractive and each has its own functions, and there is a distinction between science and philosophy of nature. At the same time these two are mutually complementary, science providing the sense data and mathematical relations on which any sound philosophy of nature must be erected, and philosophy furnishing the necessary directive principles to guide the observation and research.

This general thesis is sustained by detailed examination of the logical process along Aristotelian lines. The thesis is not one with which most philosophers of science will quarrel, but the incidental logical analyses will give many pause, as will his general assumption that in all knowledge there is a divine foreordaining of the proper means for knowing each kind of object,

to which he refers as "the normal correspondence between the reality to be known and the manner of knowing and conceptualizing."

EDWIN E. AUBREY

The University of Pennsylvania

THE BIBLE

The Book of Thirty Centuries. By STANLEY RYPINS. New York: The Macmillan Company, 1951. xvii + 420 pages. \$7.00.

This encyclopedic volume with the subtitle "An Introduction to Modern Study of the Bible," is written by a Professor of English at Brooklyn College! After this first shock, I discovered that Professor Rypins, who has worked on the Beowulf Codex, brings to this biblical study a sympathetic understanding and sound scholarship. A man's background, maintains our author, should consist of (1) an appreciation of the Bible, and (2) an appreciation of Darwinism, i.e., the concept of gradual development in every aspect of living. With this basic philosophy, this reviewer is in hearty accord.

There are several good features about this book. The idea of having in one volume the essential material pertaining to Bible manuscripts is excellent. The nine chapters on the *Transmission of the Text, Nature of the Old Testament Text, Revision of the Old Testament Text—I and II, The Greek Text of the New Testament, Translation—Early Versions, The Printed Bible, Translation—Modern English, and The Higher Criticism* take the reader from the early beginnings to the present time. The eight tables in the appendix are an invaluable, ready source listing the contents and location of the principal Septuagintal and New Testament Uncials, additional manuscripts, and other pertinent data. All Hebrew and Greek expressions within the body of the book are translated for the benefit of those

of us who are at home only in our *lingua barbara*. Each chapter is well-documented, with bibliographical references following the last chapter, and explanatory footnotes at the bottom of the page. All technical terms are defined very simply in the body of the text. The index consists of some thirty-one two-column pages. Basically, this is a good reference book and one which will undoubtedly be recommended reading for theological students and others interested in the history of the biblical text.

WILLIAM CARDWELL PROUT

*The Methodist Church,
Howell, Michigan*

Psalm 139 (Acta Universitatis Upsaliensis 1951:1). By G. A. DANELL. Uppsala: Lundequistska Bokhandeln. 38 pages. 2 kr.

The King and the Tree of Life (Acta Universitatis Upsaliensis 1951:4). By GEO. WIDENGREN. 50 pages. 4 kr.

Danell's brief monograph is written from the viewpoint of the Scandinavian school and is based on a thorough examination of the terms used and the ideas expressed in the psalm. This examination leads the author to the conclusion that these originate in the cult. "The solar character of Yahweh appears in the psalm" (pp. 26, 32), while "its cultic setting in the New Year Festival, or perhaps the ordeal" is equally clear.

That many psalms have such cult reference is not to be denied: Weiser in his recent commentary has made this very clear. But that all such psalms have this reference is another matter. Psalm 139 represents almost the loftiest point in Old Testament spirituality and contrary to the author, and in reputable company, the reviewer would date this psalm quite late. The debased Hebrew in which it is written and the loftiness of its thought are clear

signs of late origin. The strength of its piety and the vitality of its spirit would suggest another origin than the cult.

The nature of Widengren's work is indicated by the sub-title *King and Saviour IV*, and it requires to be reviewed in reference to previous publications of this school of thought and interpretation. The reviewer will content himself with saying that the idea of the sacral king is not found in the Old Testament (cp. Frankfort, *Kingship and the Gods*, Chicago, 1948).

The writer deals first with the "Tree of Life and Water of Life, The King as Gardener." Here he operates in the sphere of Mesopotamian myth and ritual and finds there "the mythic idea of a garden of paradise, situated at Eridu between the mouth of the two rivers, where the Tree of Life is growing" (p. 19). The cult symbol is a special tree planted in a grove near the sanctuary; the gardener and libation-priest is the king. The tree is the symbol of the dying god and it is revivified by the royal libations. The author considers next "The King as Possessor of the Tree or Plant of Life." Here the author approaches the Old Testament area and sees in Aaron's rod—the author transfers it to Moses—a branch from the two forbidden trees in paradise: this is an apparent parallel to Mesopotamian usage. The pot of manna would then be the food of life, and these two were the sacred signs handed to the ruler on his coronation. Widengren is careful to add: "this remains, of course, a mere hypothesis." Of course it does. The third chapter on "the King is the Tree or Plant of Life" finds quite a few parallels in the Old Testament and even in Isaiah 53 "we find ourselves in a Tammuz-ideological context clearer than ever" (p. 53).

Doubtless many parallels can be found in all these matters. The Hebrews did borrow quite a few things but what they borrowed they transmuted by the native strength of the Yahweh faith: those bor-

rowed elements were baptized with a total immersion and they became something new and distinct. It is not the similarities that are of moment here: it is the differences that are really significant.

JOHN PATERSON

*Drew Theological Seminary,
Madison, N. J.*

(or misinterpreted) prophetic promises, and seeking to answer some of the problems growing out of those disappointments.

The actual date of the book of Koheleth in its present form is placed in the first half of the third century B. C. E., late enough to allow for the penetration of Greek ideas into Jewish Palestine and for the similarity of the language to Mishnaic Hebrew, and earlier than Ben Sira (190 B.C.E.).

Professor Gordis believes that Koheleth "was a teacher in one of the Wisdom academies in Jerusalem, which served the educational needs of the upper-class youth" (p. 77), and that he wrote all the book except the Epilogue (12:9-14), which was written by a close acquaintance. Therefore, he accepts the essential unity of the book of Koheleth, not a unity "of logical progression, but of mood and world view" (p. 110).

The second part of the book contains the unpointed Hebrew text in nineteen divisions, eighteen covering the original book, and the nineteenth, the Epilogue. For each division there is a suitable title, a summary of the contents, and an original translation.

The third part of the book is a verse by verse commentary, giving the author's derived view on each passage, citing a few authorities rather than giving the extensive views of many.

The book is written from the Jewish point of view, using abbreviations common to them and referring often to the distinctively Jewish religious literature, which is uncommon to those outside Jewish and scholarly circles.

Although agreement with the author on many points cannot be reached, he is to be complimented on the comprehensive and thorough study which he has made and on the helpful volume which he has produced.

R. T. DANIEL

*Southwestern Baptist Theological
Seminary*

Koheleth, The Man and His World. By ROBERT GORDIS. New York: The Jewish Theological Seminary of America, 1951. xi + 396 pages. \$5.00.

This many-angled work on the book of Koheleth is presented against the larger background of the wisdom literature of the ancient Near East, including the Egyptian and the Babylonian at least as early as the third millennium B. C. E. (or B. C.). The author states, "In sum, Hebrew Wisdom did not arise in a vacuum. On the contrary, it was part of the culture-pattern of the ancient Near East" (p. 13). It is also presented in the framework of Hebrew thought, since it is one of the three main strands of Hebrew intellectual activity to which Ezekiel (7:26) and Jeremiah (18:18) referred, Law (Torah), the province of the priests, Word (davar) or Vision (hazon) of the prophets, and Counsel ('etzah) of the Sage (hakam) or Elder (zaken). The last of the three probably refers to early stages of Hebrew wisdom literature, the final products of which are found in the *Kethuvim* in which also Ruth, Esther, Chronicles-Ezra-Nehemiah, and Daniel are found. The author seems convinced that each of these books has significant elements relating them to the wisdom literature, or *Hokmah* in its broadest sense. This wisdom literature is not unrelated to the Torah (Law) and the *Nebhi'im* (Prophets). It is, in part, an expression of similar or resultant truth, reflecting the disappointments of the centuries growing out of unfulfilled

An Introduction to the New Testament. By RICHARD HEARD. New York: Harper & Brothers, 1951. xii + 268 pages. \$3.00.

This is an exceptionally fine piece of work for a "first" work by the Fellow of Peterhouse, Cambridge (and University Lecturer in Divinity in Cambridge), Richard Heard. It will make an excellent college and seminary text. The style of writing is superb. One is amazed at the amount of significant information which is packed into short paragraphs.

The approach is different from that which the ordinary teacher takes. Dr. Heard begins with matters of canon and text, and then proceeds to the books of the New Testament in the order of their appearance in the canon: Gospels, Acts, Epistles and Revelation.

It is in the section on the Epistles that some of his most unusual information is divulged. He places the book of James first among the Epistles written. He believes I Peter was dictated by Peter to Silvanus. In regard to the Pauline epistles, he places Galatians first, accepts the usual nine (omitting Ephesians), pleads for the integrity of II Corinthians, believes the 16th chapter of Romans to be a note to Ephesus but duly attached to a copy of Romans which Paul is sending to the Ephesian church. The imprisonment epistles remain in Rome. The author of Ephesians is called "the unknown religious genius" who is able to approximate more nearly the "mind of Paul" than the author of the Pastoral epistles, whom he regards as a devoted follower of Paul. Hebrews he refuses to assign to any author but places its date of writing between 66 and 80 A.D. Both James and Jude he assigns to the brothers of the Lord. II Peter he believes should be counted among the Petrine literature of the mid-second century: The Gospel of Peter, the Acts of Peter and the Apocalypse of Peter. He accepts the common authorship of the Fourth Gospel and the three epistles but does not assign them to

any particular John. The second unusually fine chapter of the book appears at the conclusion of this section, entitled "The Teaching of the Church." It is a masterpiece of condensation in the finest sense of the word. Most teachers will find this a gold mine of details worthy of consideration.

The teacher of the New Testament will find in this text that material which forms the basis of the college required Bible course or the seminary introductory course.

IRA JAY MARTIN, 3RD

Berea College

CHRISTIANITY IN THE ROMAN EMPIRE

Studies in Roman Economic and Social History in Honor of Allen Chester Johnson. Edited by P. R. Coleman-Norton. Princeton, N. J.: Princeton University Press, 1951. xiii + 373 pages. \$5.00.

Twenty-three American and European scholars pay homage in this handsome volume to Professor Johnson with articles ranging in time from the early days of Cyrenaica to thirteenth century Byzantium. All the articles, studies in such specialized fields as numismatics, epigraphy, and interpretation of texts, deal with problems in economic and social history, chiefly of the Roman Empire. Three will be of particular interest to readers of this *Journal*.

In "James the Brother of the Lord" (pp. 144-151), William K. Prentice suggests that this James (Gal. 1:19) was a cousin of Jesus and that he is to be identified with two other men of the same name, called respectively James son of Alphaeus (Matt. 10:3 and elsewhere) and James the Little (Mark 15:40). He was one of four sons (James, Joses, Simon, Judas; Matt. 13:55, Mark 6:3) of Mary wife of Klopas (John 19:25), who was a brother of Joseph the father of Jesus (Hegesippus, c. 180 A.D.). The statement of Hegesippus and

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by H. A. Guy

A convenient guide to the life and teaching of Jesus Christ is provided by this little book. With its lucid introduction, its discussion of the Synoptic Gospels and the narrative portions of the Fourth Gospel, its list of sections and index, it affords a helpful key to students and teachers alike. *\$1.50*

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the equating in Aramaic of the names Alphaeus and Klopas make this identification probable. The important point, why this James became so prominent in the early Christian community, remains a subject for speculation.

P. R. Coleman-Norton in his "The Apostle Paul and the Roman Law of Slavery" (pp. 155-177) treats of the *Epistle to Philemon*, expounding those legal consequences which might have affected Paul and the slave Onesimus in the improbable case that the latter's owner had been a Roman citizen. A wealth of material on slavery in the *New Testament* accompanies the discussion. The author details Paul's theoretical teaching on slavery and suggests reasons why Paul did not use this *Epistle* to crusade against slavery.

How soon after the Battle of the Milvian Bridge, October 28, 312, did Constantine declare on his coins his acceptance of Christianity? On July 25, 315, answers Andreas Alföldi in "The Initials of Christ on the Helmet of Constantine" (pp. 303-311); for on that date, Constantine's *decennalia*, there appeared from the mint at Ticinum the famous silver medallion, preserved in two examples, showing clearly in the Leningrad piece the monogram of Christ on the emperor's helmet. By a careful study of style of obverses and reverses of several coins, and by a consideration of current techniques in the plastic arts, Alföldi reaffirms 315 as the date for this medallion against critics who would date it in the early twenties of the fourth century. The three accompanying plates are good, and are indispensable to one following the argument.

MALCOLM E. AGNEW

Boston University

RUSSIAN EYE-VIEW

Istoriya sryednikh vyekov. By E. A. Kos-MINSKY. Moskva. 1948. 259 pages.

History of the Middle Ages is a textbook sponsored by the Soviet government for

use with children in the sixth and seventh grades. In format it is somewhat less appealing than the average textbook used by our children. Its paper is poor in quality, its covers are made of rather light cardboard and its illustrations though numerous and well-chosen are not attractively reproduced. The Soviet organization of medieval history is quite different from that found in our books. As a consequence of Russia's geographic position the author gives as much attention to Asia as to Europe. A cross-section of the author's field of interest is indicated by the titles of the five chapters which deal with the three centuries following 900 A.D. These are: Europe, Byzantium, Iran and the South Slavs, Caliphate, India, and China.

A careful examination of the contents of this book yields a major surprise to anyone inclined to think that the Communists live exclusively in a realm of fantasy of their own devising. As a matter of fact the Soviet author keeps very close to the facts of history. I would judge that nine out of ten of his sentences could be translated and placed in one of our textbooks without giving offense to the most ardent patriot. This is not meant to imply that the Soviet line is absent from the book. It is found in the one sentence in ten which contains some element of evaluation. It is found even more in the author's skillful use of card stacking. His treatment of the medieval church affords an interesting example of his method. As one who understands the dialectic will anticipate, the church is given one slight commendation. It did teach people to read and write as it expanded in Europe and thus served a function in the dialectic of history. So the writer states by way of explicit evaluation. He does not need to point out explicitly that the dialectic of advancing history made the medieval church passé. His card stacking accomplishes this by bringing to the attention of the reader the numerous failings and evils of the medieval church without a corresponding presentation of its advances and

points of strength. Likewise, Luther and Calvin had their place in the dialectic of history. Insofar as they were effective in breaking up the medieval church they represented advance. But history was also to pass them by; Luther belonged to the princes, Calvin to the bourgeoisie, and incidentally the new English church to the king.

Most of our books give too little attention to the peasant rebellions of the Middle Ages. The Soviet author gives them too much attention. Though his facts are correct it is fairly obvious that his overinflation of the peasant rebellions is another form of card stacking by which he attempts to build up in the mind of the reader the conviction that the peasants, in spite of their Utopian delusions, were somehow groping toward the realistic socialism proclaimed by Marx and achieved in the Soviet Union.

EUGENE S. TANNER

University of Tulsa

CHURCH HISTORY

The Reformation in England, I. "The King's Proceedings." By PHILIP HUGHES. New York: The Macmillan Company, 1951. xxi + 404 pages. \$7.50.

This is an important work for all serious students of the English Reformation, the first of a projected two-volume series. The first volume begins with England in 1517 and carries the study down to 1540. It deals primarily with the work of Henry VIII and the separation from the Church of Rome. The sub-title correctly indicates the general drift of the study, that this separation was mainly the work of the King.

It is a sound historical work, well documented, with valuable appendices, bibliography and index, excellent illustrations and maps. All this makes up a valuable addition to the available materials for the study of the reformation in England, which seems to be almost an inexhaustible source of historical research.

The book is in three parts, I "The English Scene, 1517," a survey of English life and thought especially related to the church of that period. II. "The Last Years of Catholic England," carries emphasis on the rising tide of reform forces, stemming from the Lutheran victories on the continent, and with a good deal of attention devoted to the divorce of Henry from his Spanish Catholic Queen, Catherine of Aragon. III. "The King's Proceedings," is the essence of the study, tracing in minute detail and with scholarly precision the steps which the King took in his determined and progressive separation from Rome. "The Reformation in England," is to Father Hughes, "the king's proceedings," no more nor less. The main thesis of the whole work is apparent just here.

It is at this point that the author is likely to encounter his most severe criticism. The ferment of reform in the church which came in from across the channel, as he noted in Part II, receives scarcely half as much space as the thesis developed in Part III. The Reformation was altogether the work of Henry and his henchmen, and it was the King who furnished the motive for it all, which motive was largely the divorce from Catherine in order to marry Anne Boleyn.

These factors are known and recognized by every student of the English Reformation, but many scholars would shift the balance of emphasis to other equally weighty causes. Among them was the common people's desire to have a larger voice in matters of their own salvation, and to curb the power of Rome in the political and religious life of the growing nation. The contribution which the emergence of an approved English Bible made to all these forces is also important, many of us think, but it is hardly recognized in this volume. True, it is noted briefly among the causes of "heresy in England" but it is not clearly related to the author's main thesis. It is hoped that the second volume will avoid some of these defects,

but it should not detract greatly from the usefulness of the book.

CHARLES F. NESBITT

Wofford College

The Coming-of-Age of Christianity. Edited by SIR JAMES MARCHANT. Chicago: Henry Regnery, 1951. xvii + 190 pages. \$2.50.

There is one major deficiency in this otherwise excellent review of what the subtitle describes as "The Achievements of Christianity during 2,000 Years and Its Prospects." This deficiency is a failure to distinguish between Roman Catholicism and Christianity. The distinguished French scholar, Elie Halévy, in his classic study, *A History of the English People in the Nineteenth Century*, which contains the most discriminating analysis of the influence of religion upon English culture that has been written, comments: "Catholicism and Protestantism represent opposite and mutually exclusive views of Church government and Christian dogma, indeed of religion and life as a whole." If this is true, then to regard both Roman Catholicism and Protestantism as Christian is to denude Christianity of any specific meaning, with no word to say to our generation or to any generation. The prior question in any evaluation of the achievements and prospects of Christianity must always be the question: What is Christianity? The Reformers were clear as to the answer to be given, but many modern Protestants have become so fuzzy at this point that their social analysis lacks incisiveness and contributes to the general confusion.

Apart from this single confusion, the individual essays are illuminating and rewarding. John Foster contributes an especially brilliant chapter on the "Achievements of Christ in Twenty Centuries," and Henry P. Van Dusen gives a balanced appraisal of the prospects for the future in terms of missionary advance and the union

of the churches. The other chapters are "The Significance of Christ through the Ages" by W. R. Matthews; "Christ as Known in the Experience of Men" by Sydney Cave; "Science and the Christian Life" by A. D. Ritchie; "The Christian Future" by Kenneth Scott Latourette; and "The Union of the Churches" by Stephen Neill. Obviously there is considerable duplication in subject matter, but where such duplication occurs it is, on the whole, supplementary rather than repetitious. The comment of Stephen Neill that "a united church must have a ministry universally accepted" and that "it seems certain that such universal acceptance is impossible unless the historic episcopate is part of the ministerial order of the Church" strikes a sectarian note in an otherwise valuable discussion. The comment could quite as easily be reversed to suggest that such universal acceptance is impossible unless the historic episcopate is discarded. Neither point of view gives much promise of the free dependence upon the grace of God which is indispensable in ecumenical discussions.

WINTHROP S. HUDSON

Colgate-Rochester Divinity School

Experiments of Spiritual Life and Health.

By ROGER WILLIAMS. Edited with a Historical Introduction by WINTHROP S. HUDSON. Philadelphia: The Westminster Press, 1951. 103 pages. \$2.00.

Professor Hudson of Colgate-Rochester has edited a worthy product of earliest New England. Richard Niebuhr had extolled this Roger Williams' work as one of the most beautiful American devotional writings. After a most discerning historical introduction, Hudson gives us the text, with helpful modernizations in the rough places. And what is the text?

The Rhode Island pioneer wrote to reassure his beloved wife in her religious uncertainty following a grave illness. He

later gave it to an English publisher (1652). Has it relevance to Christian life today? Or is it a relic of a Puritanism clean passed away? Can Bunyan still speak to us? If so, maybe Williams can. This reviewer finds occasional theological students so smitten with modernity that Bunyan is little better than an aching toe. Williams' closing section on death and hell might seem to date the work as a museum-piece, illuminating for the historical student, but hardly useful to today's seeker after God.

This reviewer would present the essential Puritan spirit, as presented by Roger Williams, as a perennially strong reading of the Christian way. What is a Christian? The question is never easy to answer, but this little book may help. The merely natural, moral, civil, prudent, and vaguely religious responses to life are dismissed, in all those wise paragraphs in which the hypocrite's fabrication of the Christian differentials are exposed. Roger Williams' Christian is an athletic character who runs a swift, bold race for God's glory. He prays much, he loves public worship and the hearing of the Word. He hates known sin and seeks deliverance. He thirsts after God. He loves God's people dearly. He may limp and stumble as the race grows hard, but finds reviving power in God and in remembering the holy blood that was shed for us.

The concreteness of Williams' imagery is delightful. The Puritan wrought out a pungent and picture-full prose, colored deep with the Bible. Like Saint Bernard, he made free use of the Song of Solomon, and the kisses and embraces of earthly lovers are paralleled to the mutual love of Christ and the soul. But such language seems more natural and attractive in Roger Williams writing to his beloved mate than it does in the celibate monk. Moreover, it commends the sane Puritan as one who loved life.

The reviewer has not here analyzed the book. He has sought, rather, to make it easier to open. A sympathetic reading

should bring reward, and throw a bright light on the Christian's daily walk. The editor deserves our warm gratitude.

JOHN W. BRUSH

Andover Newton Theological School

Rufus Jones Speaks to Our Time. An Anthology. Edited by HARRY EMERSON FOSDICK. New York: The Macmillan Company, 1951. xv + 289 pages. \$4.00.

Our generation should welcome this labor of love for two reasons. First: It is good to have available in one single volume the representative writings of Rufus Jones, if for no other reason than that a new generation is here "who knew not Joseph." In the second place, this anthology gives us a picture of the mind and heart of one of America's most influential preachers, Dr. Harry Emerson Fosdick. The selection of writings, therefore, reveals to us not only a great Quaker, but also a prophet of God which his twenty some volumes could not reveal. The editor's hope that this anthology will send "the reader directly to Rufus Jones' books" is also the hope of this reviewer.

The anthology is organized around thirteen sections into which Dr. Fosdick has placed his material selected from the available sources. These thirteen categories are important enough to be listed here: Where Is God? How Does God Reveal Himself? What Is Man? How Explain Conscience? What Is Vital Religion? Is Science Enough? What Is True Mysticism? What Does Prayer Mean? What Is the Matter with the Church? What Is the Christian Way of Life? How Deal with Dark Days? Who Are the Quakers? Why Believe in Immortality? Following the text, there is a list of "Books Written by Rufus Jones" and "Books Edited by Rufus Jones."

Some criticism will possibly arise as to the respective merit of passages included and passages omitted. In this regard, this reviewer considers the choice satisfactory.

The book could be improved by adding the publication date following a given selection and save the reader the nuisance of looking in the appendix. An index of authors and books referred to by Rufus Jones would likewise be helpful. In closing this review, it should be stated that it is fortunate for us that Dr. Fosdick first met Rufus Jones through his books, for this meeting of minds undoubtedly had a great corrective and motivating influence upon one of the greatest preachers of our generation and upon the whole preaching tone in America for the last twenty-five years. One of these days, a Ph. D. thesis in rhetorical criticism will be presented to a doctoral committee on: *The Influence of Rufus Jones Upon Harry Emerson Fosdick*. In the meantime, let the preachers of America use this volume as a source of ideas and illustrative material in bringing the Word of God to our times.

WILLIAM CARDWELL PROUT

*The Methodist Church,
Howell, Michigan*

One and Holy. By KARL ADAM. New York: Sheed and Ward, 1951. vii + 130 pages. \$2.00.

This book is a readable and interesting treatment of church union by a Roman Catholic who was professor of dogmatic theology at Tuebingen. Nevertheless, there is nothing new here and we learn over again that there will be no compromising the faith and hierarchical structure of the Roman Church. The only union with Rome is reunion with her on her terms.

Professor Adam gives a brief but completely frank survey of the corruptions and abuses in the Church and Papacy which occasioned Luther's reaction. He quotes with approval the words of Pope Adrian VI: "Vice has grown so much a matter of course that those who are stained with it are no longer aware of the stink of sin" (p. 18). Many preachers really did abuse the practice of indulgences by using the formula,

"Your cash no sooner clinks in the bowl than out of Purgatory jumps the soul" (p. 22).

Adam gives a more positive and sane evaluation of Luther than is often found among Catholic apologists. He pays tribute to the Reformer's "warm penetration of the essence of Christianity," his courageous defiance of ungodliness, and his heroism. The author feels that, if Luther had not been impelled by "subjectivism" and a frantic spirit to break the unity of the Church, he would today be ranked with Aquinas and Francis of Assisi.

This reviewer questions the meaningfulness and validity of tracing Luther's faults in faith and practice to something tagged "subjectivism" (pp. 32, 45, 47 *et passim*). By and large the author ignores the issue as to whether or not God may have been speaking as truly and clearly in the experience of Luther as he may have been in the Church's tradition, an "objective" source of truth so-called. Again, are the two basic principles of Protestantism, salvation by faith alone and the sole authority of Holy Writ, Luther's "own personal invention" (p. 29)?

The prerequisites for union are these: (1) each must first of all take his own Confession seriously; (2) each must give himself unconditionally to Christ and his holy will, persevering in prayer; (3) each must root out of himself loveless prejudice and move toward a *unio caritatis*. The definitive and disillusioning word, however, is that "because the Catholic Church knows that she is the one means of salvation, that she is sufficient to herself, . . . that she alone among all churches has received the totality of Christian revelation and alone hands it on, *no* approach to her can be made on the basis of bargaining in matters of faith and effecting compromises, by which she renounces certain truths and is conceded others in exchange" (p. 112). "To admit even the possibility that the final union of Christendom could take place

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other than in her and through her would be a denial and betrayal of her most precious knowledge that she is Christ's own Church. For her there is only one true union, reunion with herself" (p. 93).

Yes, we shall answer Adam's call to "lift up our hearts"—but we shall lift them up to God, not to Rome.

WALTER E. STUERMANN

University of Tulsa

MEDIEVAL JUDAISM

The Code of Maimonides. Book Twelve: The Book of Acquisition. By ISAAC KLEIN. New Haven: Yale University Press, 1951. xv + 335 pages. \$5.00.

A distinctive feature of Judaism is the insistence that high ethical principles and theological concepts should be applied to day-to-day living. This emphasis, which is already noticeable in the Old Testament, produced the many practical regulations of the Talmud as well as the codification of the Jewish Law by the scholars of the Middle Ages. A supreme book in this field is *The Code of Maimonides* written in the second half of the 12th Century. It consists of fourteen volumes. These are being translated into English and are being published in the Yale Judaica Series.

Book Twelve, known as the *Book of Acquisition*, was studied and translated by Isaac Klein as his doctorate thesis at Harvard University. It is an excellent work of scholarship, containing an introduction, the careful translation, complete notes, the glossary and index.

The subject matter deals with the law of sales, gifts, neighbors, agents and partners, slaves. This volume provides a much needed translation of the basic literature of Judaism. To the reader it will reveal the "moral-ethical point of view even in laws that at first sight seem to be of purely civic and ritual nature."

RABBI MORRIS GOLDSTEIN

Pacific School of Religion

The Legacy of Maimonides. By BEN ZION BOKSER. New York: Philosophical Library, 1950. ix + 128 pages. \$3.75.

Dr. Bokser presents a brief account of the life of Maimonides and continues with a survey of his great synthesis of the Aristotelian and rabbinic world views. He concludes with a discussion of the relevance of Maimonides' synthesis for present-day theology.

Maimonides wrote his first great work, a commentary on the Mishnah, while he wandered as a homeless refugee in flight from Spain. He gained a larger measure of quiet and security in his later career as court physician to Saladin and Al-Afdhal. However, in this period of his life he wrote under a staggering burden of professional responsibilities. He was also harassed by the opposition which his creative thinking aroused. He once declared that if he had to make the choice he would prefer to please one intelligent man than ten thousand fools. Time was to vindicate Maimonides. Within decades after his death his ideas were accepted not only by most Jews but by large elements in Western Christendom. His insistence, for example, that reason and revelation are not incompatible but complementary and more specifically his detailed arguments for the proposition that reason alone is insufficient to guide man's religious quest is the precise position which was formulated in Christian terms some decades later by Albertus Magnus and Thomas Aquinas.

Dr. Bokser has written an excellent book. Without too obvious prodding he keeps the reader thinking of the relation of Maimonides to the theological problems which now confront us. The late Dr. A. N. Whitehead in emphasizing the need for a new metaphysical synthesis ventured the prophecy that Christianity will perish unless the window is opened and the dove let out to search for an olive branch. The reviewer would apply this prophecy to Judaism and

add his conviction that Maimonides is much more time bound than Dr. Bokser will allow. To put the matter in another way, the Platonic and Aristotelian metaphysics which have served Judaism and more especially Christianity are in the last stages of senility. The times cry out for a contemporary Maimonides and Thomas Aquinas who will be as revolutionary in metaphysical reconstruction in our day as they were in theirs.

EUGENE S. TANNER

University of Tulsa

Falasha Anthology. By WOLF LESLAU. New Haven: Yale University Press, 1951. xliii + 222 pages. \$4.00.

Modern scholarship often has a touch of romance in it. When relatively unknown territory is explored there is a thrill of new discovery. This is true with regard to the Falashas.

The Falashas are a group of black-skinned Jews, numbering about 20,000 souls, who live in regions north of Tana in Ethiopia. Their existence was first made known in modern times by James Bruce, a Scotch traveller who published a work concerning them in 1790. In 1867 Joseph Halévy, a Jewish professor at the Sorbonne in Paris was commissioned to visit Abyssinia for the purpose of gathering additional information concerning this relatively unknown segment of the Jewish faith. Additional knowledge was not acquired until 1905, when Jacques Faitlowitch visited the Falashas in the interior of Abyssinia. From then on pro-Falasha committees were organized in several countries, especially in the United States, in an effort to bring spiritual redemption to these Abyssinian Jews and to relate them to the main body of Judaism.

However, it is only now, with the publication of *Falasha Anthology* that we have substantial and detailed information concerning this isolated Jewish community.

The author, Wolf Leslau, is associate professor of Semitics at Brandeis University. In 1947 and 1950, with the sympathetic coöperation of the Ethiopian Emperor Haile Selassie, the author visited the Falashas and lived among them and now has disclosed to all who may be interested the life and literature of this people.

He has translated their sacred literature for the first time into English; it originates somewhere between the 5th and 17th centuries. It is written in Geez, a South Semitic language akin to the modern South Arabic tongue. The writings are: *Commandments of the Sabbath, The Book of Abba Elijah, Book of Angels, Baruch, Apocalypse of Gorgorius, Testament of Abraham, Death of Moses, Prayers*. The study of this literature reveals a knowledge of the Torah (Old Testament), of some of the Apocrypha and Pseudepigrapha, but not of the Talmud. Throughout this literature there is a pronounced sense of piety, a remarkable veneration of the Sabbath, a determined monotheism, and a personal reliance on God.

The word Falasha derives from a term which means to "emigrate." This appellation was given by the outsiders. The Falashas refer to themselves as "The House of Israel." There are various theories as to the origin of the Falashas. They themselves claim that they are Jews who came to Ethiopia with Menelik I, the alleged son of King Solomon and the Queen of Sheba; or that they reached Ethiopia after the destruction of the First, or Second, Temple, or even as early as the time of the Exodus from Egypt. Dr. Leslau is inclined to think that they belong to the indigenous Agau population and were converted to Judaism by the Jews of Yemen. However, "the problem still awaits final solution."

For this new light which comes to us concerning the Falashas we are indebted to the author and to the Yale Judaica

Series which made possible the publication of this scholarly volume.

RABBI MORRIS GOLDSTEIN
Pacific School of Religion

COMPARATIVE RELIGION

The Supreme Identity. By ALAN W. WATTS.
 New York: Pantheon Books, Inc., 1950.
 204 pages. \$3.00.

Within contemporary American religious thought two principle strands can be distinguished. The dominant one, rooted in continental theology, is generally referred to as neo-orthodoxy. The minor one is a continuing attempt by a number of thinkers to relate Christian and Eastern ideas. Alan Watts is a leading figure in this latter group. Well known for his studies of Eastern religions, especially Zen Buddhism, he recently investigated the relation of Christian and Eastern ideas in his *Behold the Spirit*. The views he there expressed have been developed further but also corrected in this new work. He has been led to discard his belief that Eastern and Christian thought can be united. He presents them here as each occupying its own place but without contradiction between them. Oriental thought, which he believes best interpreted by the Vedantic philosophy, he calls "metaphysic." It deals directly with ultimate truths, with the Infinite. Christian thought, which he calls "religion," is analogical, symbolic, mythological. It does not deal directly with final truth but presents truth in forms which can be grasped by man's feelings and reason, in sacraments, ceremonies, and creeds.

Watts believes that his interpretation of Vedantic philosophy, which he makes into an interpretation of all Eastern thought, is offered as truly solving the ultimate questions of man's existence. Religion, bound as it is to analogies, finds itself involved in contradictions when it tries to solve them. This book is, then, in effect an

apologia for Eastern thought. It attempts to demonstrate its deep wisdom and at the same time to show the congruence of this thought with Christian concepts. Yet at the same time that Watts thus uses reason he warns the reader that metaphysical truth cannot truly be known through reason, but must be attained through metaphysical insight, or realization. Hence it is to be expected that reason will at best help one to see the possibilities of this way of thinking, even while it falls short of demonstration.

Criticism of this book might examine many points. Space confines us to the consideration of only a few. Positively, it can be said that at the very least it is an exciting, penetrating study of the chief ideas of the Vedanta. Negatively, it seems certain that the division between metaphysics and religion cannot be maintained. His statements concerning Protestantism seem to reflect no knowledge of Luther, Barth, Brunner, or Tillich. His own explanation of sin, as he himself seems to suspect, is not strong. And despite his attacks on dualism it is very questionable whether he himself manages to avoid it, even when he claims that the apparent dualism is one of language and not of truth. Many of the elements of Christian theology are omitted.

Basic to religious thought is man's experience of his unity with God, on the one hand, and of his separateness or apartness from God, on the other. The latter has its strong spokesmen in theological circles today. Watts helps to restore a balance by his emphasis on the fact of the Supreme Identity. Yet other possible systems of thought might conceivably account for both parts of man's experience in a more satisfactory way. Perhaps theism, attacked by theologians other than Watts, might be found to be the best explanation for both unity and separateness.

J. CALVIN KEENE

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Paradox and Nirvana. A Study of Religious Ultimates With Special Reference to Burmese Buddhism. By ROBERT LAWSON SLATER. Chicago: The University of Chicago Press, 1950. viii + 145 pages. \$4.00.

This book, written originally as a doctoral dissertation, is an able study of the subject of religious paradox, using the data of Southern or Hinayana Buddhism as found in modern Burma. It has philosophical as well as descriptive interest. Paradox in the Christian religion is receiving increasing attention in recent theological reflection. By way of widening the field of reference, Dr. Slater undertakes its treatment in another religion. He analyzes the concept of Nirvana and in the process acquaints the reader with many interesting features of religious thought and practice among Burmese clergy and laity.

The idea of Nirvana as characterized in Hinayana literature has always perplexed Western scholars. It is at once negative and positive, annihilation and fulfillment, the ultimate Void and the supreme happiness. It is inexpressible, "unfathomable, beyond perception and beyond logic." Early nineteenth century scholars concluded it must mean ultimate annihilation and extinction. Dr. Slater's study, conducted not only in books but also in conversations with Burmese Buddhists, shows that the contradiction in terms indicated is really due to the fact that Nirvana is an ultimate religious term, not a deliverance of philosophic reason. It is the Yes and No of religious faith when standing in the presence of "the Reality which shapes our lives." At this point faith always outruns the resources of cognitive expression, and the paradoxes of its utterance simply attest its vitality and the boldness of its affirmation.

When Nirvana is recognized as a genuinely religious term we can understand how in fact the Burmese find promise and

beauty in their religion. It is not pessimistic and hopeless. Laity and clergy alike look to Nirvana as ultimate goal, not in terms of nihilism, but as the inexpressible highest good, transcendent of all terms derived from finite existence. Paradoxical expression is simply the pointer to a supreme consummation not further definable.

Dr. Slater is now Professor of Systematic Theology at McGill University in Montreal. But his sixteen years in the Orient have given him warm appreciation of the Burmese people and he effectively interests his reader in them. His book deserves reading by all students of comparative religion.

CLARENCE H. HAMILTON

Oberlin Graduate School of Theology

TRUTH ON THE SCAFFOLD

They Shall Be Free. By ALLAN K. CHALMERS. New York: Doubleday and Company, 1951. 255 pages. \$3.00.

In 1931 nine Negro boys were arrested and sentenced to death in Scottsboro, Alabama, on the charge of having attacked and raped two white women. The boys were innocent. Yet they were repeatedly sentenced on these charges by an Alabama jury composed of white people and were compelled to remain in prison for a period of nineteen years. The trial aroused the entire nation and in 1935 the Scottsboro Defense Committee was formed with Dr. Allan K. Chalmers as chairman, whose task was to set the nine Negro boys free. It took nineteen years (1931-1950) before all nine of the boys were released from prison.

They Shall Be Free is the full and heretofore confidential story of the Scottsboro Case told by the chairman of the committee. The book is made up largely of letters and documents and other records from the files of Dr. Chalmers. In spite of the fact that a very large part of the

book consists of the personal correspondence of Chalmers and those who worked with him, the book catches your attention and you discover it to be a moving story. The material is presented in such a manner that the author compels you to follow through the complete story.

Several things are outstanding in the book. There is the terrible miscarriage of justice done to the nine Negroes. Dr. Chalmers accuses no one. He merely presents the acts and attitudes of the governor of Alabama and the judges and juries who time and again handed down verdicts of guilty when there was no guilt apparent.

There is the author, a man who was so interested and so determined that the nine boys be released. He gave of himself, his time and money, and almost jeopardized his own job with his church in getting the boys freed.

Then there is the personal adventure story of many determined individuals in the South and in Alabama in particular who for years struggled without recognition to correct the terrible wrong of keeping the boys in prison for a crime that had never been committed. It is the author's hope that "in presenting the full story of the successful defense of the Scottsboro boys he will show that no matter what the obstacles, truth and justice must eventually prevail over falsehood and ignorance."

LOUIS A. McCORD

*Baptist Church,
Gassaway, West Virginia*

FREEDOM ON THE CAMPUS

God and Man at Yale. By WILLIAM F. BUCKLEY, JR. Chicago: Henry Regnery Company, 1951. xix + 240 pages. \$3.50.

This startling broadside by a recent graduate of Yale could become the campaign pamphlet of a totalitarian movement to assume control of all American higher education. For while the young author

purports to confine his attention to Yale, it is as clear as the nose on Joe Stalin's face that his thrusts probe in the direction of all other colleges and universities. What we have here is a radical challenge of the American concept of academic freedom. The author began his pamphleteering during his student days at Yale as editor of the Yale Daily News.

The first of his disturbing discoveries, writes Mr. Buckley, is that a considerable number of the Yale professors have acquired a most unorthodox theology. Indeed, that some of them are outright atheists and they do not hesitate to make side remarks about religion and to assure their students that theology and science are no longer compatible.

His second discovery is that the good old doctrine of rugged economic individualism has come under a cloud at Yale and that there are many in the Yale faculty who advocate various forms of collectivism, although I do not think that he ever goes so far as to charge that they are outright communists. But they are protagonists of the welfare state, the New Deal, government control of business and other things that verge on socialism.

Now Mr. Buckley makes no effort to refute any of these views by recourse to facts or logic. He disclaims all competence as a scholar. He does not undertake to show that any of the professors are wrong. What he does is to quote as copiously as possible from their published writings. But where he can find no printed words to use as a basis for his case, he does not hesitate to deal in gossiping rumor. In two places he makes most violent charges against Erwin Goodenough, but the sole evidence he gives is an obviously humorous remark which Goodenough is reported to have made at some time or other to a class. He makes much of militant atheism in sociology courses, and this may be true of some instructors. I have observed that some sociologists reveal their adolescence

most plainly whenever they make excursions into the philosophical field, where they are poor amateurs. That is a pity.

He is probably right also in smelling out the presence of New Deal atmosphere. I would not argue that. The fact is that it is to be found almost everywhere in the U. S. A.

This analysis, with modifications, is, of course, more or less true for every genuine university in America. Freedom of thought is bound to produce such evidences of divergence from accepted ways of belief. Nevertheless, our author is profoundly disturbed, as are many other people. It is quite true that young students are often led astray by the cynical wolves in sheep's clothing found in our faculties. This is a real problem. No doubt of that. How can we get philosophical maturity into the heads of our faculties? How get them to treat their students with the infinite sympathy which a true teacher always has?

But what is Mr. Buckley's remedy? The alumni pay the bills. Therefore they should control what is taught. Every professor who is doubtful of either the God of the church or the omnipotent Mammon of big business should be released at once. Perhaps it is just as well that the space allotted for this review is used up.

S. VERNON McCASLAND

The University of Virginia

CAMPUS IRRELIGION

The Superstitions of the Irreligious. By GEORGE HEDLEY. New York: The Macmillan Company, 1951. viii + 140 pages. \$2.50.

As the title of this book clearly suggests, Professor Hedley, who is chaplain and professor of sociology and economics at Mills College, has taken up a theme which has occurred again and again to the minds of thoughtful students of religion in our time. It consists in the clear insight that many sophisticated intellectuals today com-

placently spurn religion with the airs of persons who have *thoroughly examined* the data and found no justification whatsoever for religious interpretations of life. It consists also in the insight that, because of their actual lack of knowledge of what religion really is and the evidence and arguments that can be mustered in its favor, these sophisticated intellectuals turn out to be quite "unintellectual" and "unscientific" in their reaction to religion. Professor Hedley quite happily refers to their beliefs and attitudes therefore as the *superstitions* of the irreligious. It is the burden of this book to state these superstitions precisely and then to expose their inadequacies as bases for rejecting religious faith and life. He deals with nine, or rather, nine and a half (!) superstitions of which the following are typical: "that religion is necessarily at odds with fact and reason;" "that religion is not a valid field of scholarship;" that religious thought is static; "that we can understand our cultural heritage without knowledge of our religious traditions." With clear summaries of the soundest scholarship pertaining to the superstitions treated, together with his own pertinent insights, Hedley effectively undercuts the complacent but ill-founded assertions of the superstitious.

WILLIAM E. KERSTETTER
Hamline University

ARCHAEOLOGY

W. Frankl, E. Josi, and R. Krautheimer, "Le esplorazioni nella basilica di S. Lorenzo nell'Agro Verano," in *Rivista di Archeologia Cristiana*. 26 (1950), pp. 9-50.

Lawrence, the famous martyr of the persecution by Valerian in A.D. 258, was buried in a Christian catacomb in the Ager Veranus outside the wall of Rome. In his time, Constantine built a crypt for the tomb of the martyr. Then in the sixth century, Pelagius II erected over it the so-called East basilica, with its apse facing west. In

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the thirteenth century, Honorius III constructed the West basilica, demolishing the apse of the East basilica and turning it into the choir of the new West basilica.

The church of San Lorenzo fuori le Mura suffered bomb damage during the last war and, during the period of restoration, archeological investigations were carried out by the Pontifical Commission of Archeology with the help of funds provided by Pope Pius XII, the American Philosophical Society, and Vassar College. Those in charge were Prof. Josi on behalf of the Pontifical Commission, and Messrs. Frankl and Krautheimer on behalf of Vassar College.

The article describes in chronological order and in great detail how the excavations proceeded and gives the results obtained therefrom. It is illustrated with sketches and photographs. The foundations and part of the wall of the original apse of the East basilica were excavated. In the West basilica the excavations were carried to a depth of 9 to 12 feet below the floor level in the area facing the main altar and the grave of the martyr. The discoveries include subterranean passages containing loculi, mensal graves and niches, of which many had marble floors. The module and workmanship of the brickwork is similar to that found in the foundations of the old basilica of St. Peter.

It was a surprise that in addition to the first apse 15 feet at the west a straight wall was found, indicating a rectangular retrochoir. The original apse walls have large openings, covered on the inner side with marble slabs, on the exterior side with frescoes. Judging from further foundation walls, the rectangular closing of the basilica was at a later date replaced by a semi-elliptic apse of equal size. On the south of the rectangular retrochoir, remains of a wall made of "opus mixtum" were found, a construction certainly prior to the erection of the East basilica.

The conclusions drawn from the excavations are that the hill Agro Verano was honeycombed with underground passages,

containing Christian tombs, among them that of the martyr San Lorenzo. In order to construct the East basilica the hill had been cut away, but by doing so they destroyed the subterranean passages and the tombs of other martyrs mentioned in the VII century itineraries, which were in the immediate vicinity. The present excavations did not extend to the tomb of San Lorenzo; however, a subterranean passage exactly in the axis of the tomb was found. The walls of this passage are evidently pre-Constantine constructions. The semielliptic apse in the retrochoir dates probably from the time of Gregorius IV (9th cent.), when the semielliptic apse of San Marco was also built. The original apse of the East basilica might have been part of the original crypt of Constantine.

Between the two apses a crypt was constructed, decorated with frescoes. But it had a short life. The vaults collapsed, so the crypt was filled up and leveled off. There is another discovery which was not the result of the investigations. In 1950, when the Municipality of Rome reconstructed the boundary wall of the cemetery situated south of the basilica, which was demolished during bombing in 1943, remains of walls came to light unexpectedly 16 inches below the grade, dating from the early Christian period. Following the line of the wall, part of a large apse of 90 feet in diameter was discovered. The bottom level of this newly discovered apse is 16 feet below the floor of the West basilica. The thickness of this wall is 2 feet 8 inches, and it consists in the lower level of "opus incertum" and in the upper level of "opus mixtum." At the depth of 8 feet openings were found with thresholds and pavement; under the pavement were graves. It would be interesting to pursue the excavation to explore the question whether this was another basilica, since it has the same orientation and both have a semi-circular apse. Or was this only a grandiose enclosure for open burial grounds?

L. E. HUDEC

Book Notices

Bible

Index of Articles on the New Testament and the Early

Church Published in FESTSCHRIFTEN. Compiled by Bruce M. Metzger. Society of Biblical Literature: Philadelphia, 1951. 182 pages. \$2.00.

The *Index* is Vol. V of the Journal of Biblical Literature monograph series. The present volume is the first of its kind to publish a comprehensive list of the titles of *Festschriften* that are related to the New Testament and the early church. This kind of task requires competence, patience, and diligence. Professor Metzger has produced a fine piece of work and has provided a very valuable tool for research students. Those who have tried to locate some "forgotten" articles in libraries will appreciate this publication.

The *Index* contains all the articles published from the time that the custom of issuing *Festschriften* began up to the early part of 1950. 2150 articles written in a score of languages are reported and classified. Some 580 *Festschriften* are alphabetically listed by the name of the scholar honored in each case. Part I contains articles on various aspects of the New Testament and Part II contains articles on the ancient church. All authors of articles are listed at the end. Serious students of the New Testament and the early church will certainly welcome this useful bibliography of many significant articles. Considering the time and labour devoted to the completion of the book, its price is moderate.

Die Katholischen Briefe. By HANS WINDISCH (3rd ed. Revised by Herbert Preisker). Tübingen: J. B. C. Mohr (Paul Siebeck), 1951. 172 pages. DM 10.80.

It is needless to say that the *Handbuch zum Neuen Testament* series are stimulating and scholarly commentaries. *Die Katholischen Briefe* was published some twenty years ago by Hans Windisch whose name is well known to New Testament students. Readers will welcome this revised edition by Herbert Preisker, who has added several new features to the original edition. The format of this volume is the same as that of the former edition. There is a brief introduction to each epistle followed by the German version and detailed comments. Readers will find that it is a commentary based on the Greek text. There are copious references to early church fathers and contemporary studies. Many difficult textual variants are carefully cited and commented upon. This compact volume will remain one of the best commentaries on the Catholic Epistles. Sound scholarship and exegetical insight are discernible throughout the book.

The Jesus of History. By T. R. GLOVER. New York: Harper & Brothers, 1950. 190 pages. \$2.00.

The Jesus of History by Dr. Glover has been out of print for some time. It is fortunate that it is available again in reprint. Dr. Glover's books are always worth reading. Was Jesus a historical figure? Is the story of Jesus a myth? Is the Christ of the Church sufficient? Dr. Glover has something to say on these questions. This book was written some forty years ago, but it contains many stimulating ideas. Dr. Glover believes that there are three canons for understanding the Jesus of history. 1. We must understand the meaning of the words of Jesus in the sense that he wished to convey. We could never understand the language of Jesus in terms of our modern culture and theological preconception. 2. We must understand the nature of his experience, for example, his experience of God. We must understand some of the factors that led Jesus to think and speak as he does. 3. We must understand the dimensions and magnitude of Jesus who was capable of such experience and language.

We could never overemphasize Jesus; in fact, we underestimate him and by doing so we always lose something vital. Jesus Christ transcends our categories and classifications; we never exhaust him; there is always something more in him than we suppose. Indeed, it is a scholarly book, but it will also serve the purpose of devotional reading.

The Gospel According to Luke. By ERNEST FREMONT TITTLE. New York: Harper & Bros., 1951. 270 pages. \$3.75.

This unique volume is best described by its subtitle: "Exposition and Application." Each chapter of this book represents a chapter in the Gospel of Luke. Like the ordinary commentary it seeks to interpret the various verses and phrases in numerical order. Yet it has that pastoral touch indicated in the word, "Application." The New Testament scholar will find nothing new or exciting about this volume, but the preacher, church school teacher, and interested layman will catch insights into the meanings of many of the verses of this gospel. This volume will do much to reawaken the average Christian to the human element in the Bible, and to guide that individual back on the path to an intelligent approach to his Bible reading. Dr. Tittle has used quotations from several English translations of the Gospel. He has felt free to quote poetry and other materials in his "application" of these scriptural references.

The Coming of Christ. By C. H. DODD. New York: Cambridge University Press, 1951. 43 pages. \$1.00.

This brochure consists of the four broadcast addresses for the season of Advent given over the B.B.C. in 1950. The first message is entitled "The Promise of His Coming," wherein Dr. Dodd seeks to show that the second coming of Christ was somehow tied up with Jesus' advent into History. The second message, entitled "Christ in the Gospels," seeks to indicate that Christ came with Jesus' ministry, at a moment in history, yet his coming is still future, that it lies beyond history. The third address is entitled "The Lord of History." Jesus Second Coming is already foreshadowed in his first coming. That is, the New Day will be as "life-changing" as his first advent was to the first century. The final address, which was given on Christmas Eve, is entitled "From Advent to Christmas." Here Dr. Dodd gathers together all he has said before, claiming the crisis of our time is in the spirit of man, that the Christ Spirit will come as unbeknownst to this generation as it came into history 1950 years ago, and that that Spirit can free us today as it freed them in the first century.

Philippians and Colossians. By F. C. SYNGE. London: Student Christian Movement Press, 1951. 99 pages. 6s.

This is another of the Torch Bible commentaries which aim briefly to help the general reader to understand his Bible. The two letters are provided with short introductions and each letter is divided into sections with topical headings under which specific verses are marked with black type quotations so that the reader can easily find his way.

The author has written clearly and occasionally translates the thought of Paul into sprightly modern phrases intended to apply the gospel to the needs of today. He does not hesitate to improve the King James version when better understanding is required. He outlines Paul's thought as plainly as possible even through the mazes of "philosophistry" found in Colossians. He writes with a frank and positive assurance as he packs much information and theology into small space. His analyses of grace and faith are notable. Some of his statements are memorable. "Saints are dead-and-raised persons" (p. 18). "Revelation is always revelation in concealment" (p. 46). There is the fancifully humorous suggestion that "those of Caesar's household" may be Paul's fellow prisoners who are also Caesar's "guests." Synge prefers Ephesus to Rome as the place of imprisonment whence Philippians was written. He stands among the few scholars who think Colossians was written by an unknown author in imitation of Paul's Ephesians and Philemon; yet he argues that its authority is in no way diminished because it

remains the Church's book. The church has always borne witness that its canonical books proclaim the apostolic gospel.

The Gospel of God. By ANDERS NYGREN. (Translated by L. F. Trinterud.) Philadelphia: The Westminster Press, 1951. 104 pages. \$2.00.

Anders Nygren, theologian, gave us *Agape and Eros*; Anders Nygren, pastor, now gives us *The Gospel of God*. This is the English translation of the author's pastoral letter on assuming his duties as Bishop of the Diocese of Lund. If the former work drove down the straight course of a single theological distinction, this much briefer message essays a quite contrasting task, that of setting the pastoral office in its full sweep and significance.

The pastor is seen as first, last, and always the preacher, the herald of the good news. Religious insights, institutional leadership, the cure of souls, all are but aspects of the ministering of the Gospel. Let the preacher be the preacher! As such, he is to make real to men the peace of God, not as something to be cultivated anxiously, but as the mighty power of God Himself. "By preaching, the hearer is to perceive God's living voice . . . personally directed to him" (p. 52).

Bishop Nygren is what some would term "a sacramentalist." The Gospel "which is likewise a deed appears . . . clearly in the Lord's Supper." And "baptism is an act which is done but once, which for the first time establishes a connection between our life and Christ. . . ." (p. 73).

In the ecumenical scene, the author prays indeed that all may be one-rightly, by which he means "not merely through brotherly love, but also through fidelity to the Gospel which has been entrusted to us by God." (p. 94) For the Evangelical Lutheran church, he cherishes only the insistence "that the Gospel shall be taken with all seriousness, and be presented in its *original meaning*" (reviewer's italics). Since we are only messengers, we are not at liberty to compromise for the sake of unity. So would the Roman Church speak of unswerving loyalty to the 'truth once for all delivered.' How far does "original meaning" mean formulation as well as intuition? How far does unity demand uniformity?

Such questions are not answered, but they need not obscure the evangelical warmth of the distinguished Bishop, or the patent authenticity of his delineation of the Gospel of God.

Consummatum Est. Eskatologi och Kyrka i Johannes-evangeliet. By ALF CORELL. Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag, 1950. 310 pages. Kr. 11.

This University of Uppsala dissertation is a thorough and well-documented treatment of the problem of eschatology in the Fourth Gospel, with

particular reference to the Church. As the author himself says, he has "tried to show how the Johannine Church is rooted in Eschatology, and how the Johannine eschatology is rooted in the Church." He finds "futural," "proleptic," "realized," and "present" eschatology in the gospel. A purely "realized" eschatology, such as is associated with Bultmann, is, he feels, no eschatology at all, but a form of mysticism which has a dissolving effect on both church and theology. In connection with his theme Corell presents some suggestive studies of vital terms in the fourth gospel, to which, unfortunately, his English summary can do scant justice.

Church History

A Gospel for the Social Awakening. Selections from the Writings of Walter Rauschenbusch. Compiled by BENJAMIN E. MAYS. New York: Association Press, 1950. 187 pages. \$2.00.

A Gospel for the Social Awakening will be helpful to those who are not familiar with the basic principles of the social gospel as preached by Walter Rauschenbusch. Rauschenbusch has been regarded as a modern prophet and one of the most creative spirit in the American theological world. His social gospel had a definite message to his generation and it should be a challenge to our generation. He was a man who "combined an Old Testament cry for social justice with a New Testament emphasis on love and forgiveness." The compiler has selected nine significant essays from all the books written by Rauschenbusch. They are: The Christian Gospel and Our Social Crisis, The Kingdom of God, The Social Principles of Jesus, Sin: Its Reality and Power, Salvation: Personal and Social, Religion and Social Reform, The Hope of Redeeming Society, The Special Task of the Church, Prayers of the Social Awakening. There is also a biographical sketch by C. Howard Hopkins.

Primer for Protestants. By JAMES HASTINGS NICHOLS. New York: Association Press, 1951. 151 pages. \$1.50

Nichols' *Primer for Protestants* has been hailed as a must book for those who desire to understand the basic teachings of Protestantism. This book has been widely used by church study groups. There can be little question that it is a fine book, but it is doubtful whether all Protestants would endorse all that the author says. The liberals may frown upon it as too conservative and the conservatives may condemn it as too liberal. See, for example, chapters V, VIII. It must be said, however, that the author succeeds in setting forth the main principles of the Protestant movement in relation to other religious movements.

Handbook of Denominations in the United States. Their History, Doctrines, Organization, Present Status. By FRANK S. MEAD. New York and Nashville: Abingdon-Cokesbury Press, 1951. 207 pages. \$2.75.

As the title and sub-title indicate, this volume consists mainly of brief histories of 255 religious groups in this country. The summaries are interestingly if compactly written and are surprisingly complete. The newer religious movements or cults are included as well as the older churches. In addition to the summaries, the book contains several pages of statistics about church membership in the United States, a glossary of terms used in church circles, and an index. A useful handbook to keep on one's desk for ready reference.

The Pastor and His Wife

The Christian Pastor. By WAYNE E. OATES. Philadelphia: The Westminster Press, 1950. 171 pages. \$3.00.

The author is well qualified to write a text-book and guide for seminary students and pastors. He has a well trained and well informed mind. He has a sense of "call" to the ministry, and has had experience as pastor and teacher. He has served as chaplain in hospitals for mentally sick people. Hence this book should command attention.

In his preface Dr. Oates stresses five qualities which he specially emphasizes: (1) The historical role and function of the Pastor as a "man of crisis," (2) The theological context for Christian counseling and pastoral work as interpreted in the light of the functional role of the pastor as the "symbolical" representative of God, Father, Son and Holy Spirit, at work in the world through the church; (3) The personal qualifications of a pastor as set forth in the Bible, bringing all the values of the new fields of research, psychiatry, psychology, and psycho-analysis into focus; (4) The conditioning influences that ordinarily go unspoken in most practical relationships, through an appreciation of the social context in which he functions; (5) Guidance on the kind of literature to buy, to read, and to lend to persons who seek for specific help in literature.

Dr. Oates divides his book under two titles: The Pastoral Task and Pastoral Methods. There are three appendices: (a) Resources for clinical pastoral training; (b) Records of pastoral work; (c) A systematic program of study. We heartily commend this book for class-room use, and also to pastors in active service. It is modern; it is distinctly scriptural and evangelical in emphasis.

The Pastor's Wife. By CAROLYN P. BLACKWOOD. Philadelphia: The Westminster Press, 1950. 187 pages. \$2.50.

Mrs. Blackwood has an exalted idea of the place of the pastor's wife in the life of the church. She feels it is a vocation which demands special aptitudes. Her home is not just another home in the parish. Her position in the church is not simply that of a church member. Even in society she carries certain obligations different from the ordinary. Mrs. Blackwood writes out of her own experience and with sympathy and understanding.

We have a feeling that reading this book might frighten a young lady who is engaged to be married to a minister and lead her to break her engagement. But really most of the ministers' wives we have known seem to be fairly content, and if they have courage to read it they may glean ideas and hints to make life in the parsonage tolerably happy. Mrs. Blackwood concludes her book with a chapter entitled "An uncrowned Queen!"

JOHN GARDNER

New York City

Devotional Life

The Life of the Soul. BY SAMUEL H. MILLER. New York: Harper and Brothers, 1951. 158 pages. \$2.00.

This small volume on the care of the soul may be classified with the pietist literature of the Church. The author seeks to bring the individual Christian closer to God by strengthening his inner life. From the point of view of composition, we find here excellent examples of the psychology of impressiveness. Rhetorically, this volume is reminiscent of Papini's *Life and Myself* of twenty years ago.

The author has unusual skill in creating a pensive mood by apt expressions such as, "embalming the past and substituting it for the present," "our prayerless souls," "the scars of our hate," "our bedlamite civilization," and scores of others. A minister will find sermon suggestions in these pages, and stimulation for his own spiritual life. Should a minister place this volume in the hands of sensitive laymen, he will be doing them a service in helping to strengthen the life of the soul.

WILLIAM CARDWELL PROUT

*The Methodist Church,
Howell, Michigan*

A Method of Prayer. By JOHANNES KELPIUS. Edited, with an Introduction by E. Gordon Alderfer. Published in association with Pendle Hill

by Harper & Brothers, New York, 1951. 127 pages. \$1.50.

This small but valuable book is printed and bound in the same format as the earlier volumes of this Pendle Hill-Harper series of mystical documents, *A Guide to True Peace*, and *The Cloud of Unknowing*. This particular little book has been even more inaccessible than the others, if that is possible. According to E. Gordon Alderfer, the editor, it was the first German devotional book to be printed in the western world, the original German edition having first been published about the year 1700. The first English translation was published in Philadelphia in 1763.

Johannes Kelpius arrived in Philadelphia in 1694 at the head of a group of 49 scholarly mystics. The aim of the group was to create a spiritual core around which a union of German religious groups could grow. The band settled first at Germantown, but soon moved to a more remote and secluded region, establishing their hermitage on the banks of the Wissahickon where they led an ascetic existence. The Wissahickon Brotherhood called themselves "The Contented of the God-Loving Soul." Their contemporaries called them "The Society of the Woman in the Wilderness," the biblical allusion referring to Revelation 12:14-17, understood by the brothers to designate the coming of the Millennium. Kelpius died in 1708 at the early age of 35. The colony began to disband soon after the death of Kelpius. Yet Kelpius and the brotherhood left their mark upon American religious life.

The "method of prayer" described in this volume is like that of Brother Lawrence. Kelpius describes it variously as "unceasing prayer," "the inward prayer of Silence," "prayerful silence."

Kelpius does not deny the value of other methods of enriching the inner life. One of those he mentions is the reading of devotional books. "That which gives the Spirit nourishment is the reading of profitable books, at proper times and orderly (especially the Holy Scriptures), the actual prayer at certain times, the often-repeated looking inwardly or collection of the mind all day long, and now and then to throw off all business and present oneself in stillness before God, when we observe it to be needful or when we are advised to it by experienced people of whom we ask advice" (p. 105).

This is one of those "profitable books" which may lead to spiritual nourishment.

The Quiet Way. Selections from the Letters of Gerhart Tersteegen. Translated by EMILY CHISHOLM. New York: Philosophical Library, 1950. 64 pages. \$1.75.

Gerhart Tersteegen (1697-1769) lived in a period

of outward turbulence. He devoted many years of his early maturity to a quest for solitude and the cultivation of an inward stillness. Hence his withdrawal from merchant life at the age of 22 and adoption of the trade of ribbon-weaver in which role for some time he saw no one except a small girl who visited his home but once a day to wind the silk and bring Tersteegen some food. After five years of stillness, Tersteegen experienced something reminiscent of Pascal's crisis and wrote in his own blood a document similar to Pascal's famous memorial. After this experience Tersteegen gradually resumed public life and eventually became the center of a considerable circle of men who sought his spiritual wisdom. The major written work of Tersteegen's life was a three volume *Lives of Holy Souls*. Tersteegen himself sought all his life for personal holiness. In language that seems appropriate to our age as well as to his, Tersteegen wrote: "We are conscious these days of a deep-seated hunger, a secret need in our heart's core, to be set free from sin, from the world, and from self-centredness, and so to be reunited with our source. We must only be in earnest about it. The power is close at hand" (p. 13). Tersteegen's life is evidence that saintliness can find root in the Protestant tradition as well as in Catholicism.

Prayer Book. Edited by KARL H. A. REST. Philadelphia: Christian Education Press, 1951. 184 pages. \$1.50.

We sometimes wonder whether it is a healthy sign to have so many collections of prayers. Men and women might find it better to go simply and naturally to their heavenly Father and tell Him what is the matter. It used to be that if mother had a birthday we wrote her a letter. Now we take more time going to a store to buy a card and scribble our initials. If a collection of prayers is desired Mr. Rest has edited one specifically useful in certain situations.

The Best Is Yet To Be. By PAUL B. MAVES. Philadelphia: The Westminster Press, 1951. 96 pages. \$1.50.

This is a book written by a comparatively young man who would like to help old men and women who may be finding it hard to face life's changing situations. His obvious desire is to make the last years as happy and useful as possible. The pity is that old people are so difficult and do not enjoy being problems. And most certainly they have not lost interest in what is going on.

A Treasury of Khalil Gibran. Edited by MARTIN L. WOLF. Translated from the Arabic by AN-

Why you must read . . .
Why you will recommend . . .

REDISCOVERING THE BIBLE

By BERNHARD W. ANDERSON
Colgate-Rochester Divinity School

"This is an important book," Leland Jamison told you in his *Journal of Bible and Religion* review of *REDISCOVERING THE BIBLE*. ". . . It is surely the most eloquent and exciting survey of biblical religion which has appeared in America within the past decade or so.

"In scope it may be compared with Fosdick's *Guide to Understanding the Bible*, while in some measure it furnishes the reply of the currently fashionable and sophisticated orthodoxy to the 'liberal' analysis of the salient aspects of biblical thought. . . .

"(It is) a skillful blend of critical knowledge, theological concern, and homiletic persuasiveness. . . . The author merits our gratitude for having devised fresh and intriguing variations on the themes of his predecessors."

"Here is a redemptive book," writes Leon M. Adkins in *The Pastor*, which "extends its redemptive ministry to fundamentalist and liberal alike. . . .

"Here is writing that not only appeals to reason but warms the heart. . . . We can easily expect that the reading of this book will bring the proverbial best seller, not only out of the book stores, but off the shelves of home libraries.

". . . The reviewer ventures to prophecy that this redemptive book will prove to be the most effective agent in a revival of Bible preaching in our generation."

Clarence Tucker Craig is equally enthusiastic in *The Drew Gateway*: "The best introduction to the religious message of the entire Bible which has appeared in years. . . . Ministers will get a splendid survey here of what it is that makes the biblical message the Word of God."

". . . Will be eagerly and profitably read by many adults who harbor 'honest doubts' or who seek a revitalized, more intelligent faith. . . . Young people, every teacher, leader, and parent of young people will want to read this book, not only that he might better lead youth to exploring and living by the life-giving message of the Bible, but that he might find for himself refreshment of faith through this 'refreshed course' on the Bible."—Carol L. Widen, *International Journal of Religious Education*.

". . . The overarching merit of Dr. Anderson's work is the combination of his own profound grasp of critical questions with a genuine religious outlook."—Francis C. Lightbourn, *The Living Church*.

"A modern student's quest for biblical truth, written with warmth, persuasion, and conviction. A chapter, 'The Power of His Resurrection,' represents, for instance, one of the most discerning and helpful of modern discussions of the meaning and message of Christ for our day."—*Pulpit Preaching*.

". . . Succinct, readable, and helpful. . . . A highly suggestive approach to the meaning of the Bible for human life. . . . Real help in understanding some of the Bible's perplexing problems."—James R. Bullock, *The Presbyterian Outlook*.

A Haddam House Book
\$3.50 at bookstores or direct

ASSOCIATION PRESS

291 Broadway

New York City 7

THONY RIZOALLAH FERRIS. New York: The Citadel Press, 1951. xxv + 417 pages. \$3.95.

The author of *The Prophet* now is hailed by the editor of this volume as the "Prophet of Lebanon."

This volume contains translations from many of Gibran's Arabic writings, including those which were written in his youth, and those which were contributed to the efforts of Arrabitah, "The Pen Bond," a group of writers who purposed to encourage the publication of Arabic manuscripts. Their journal published many of his poems and parables.

Here, as in his well-known poems and prose poems, Gibran shows a desire to express some universalized human and religious emotions. There is the lushness of his characteristic style. There are also some brief stories, such as "Kahlil the Heretic" and "Secrets of the Heart." There are some passionately composed pieces which are addressed to his countrymen in protest against what he felt to be religious and political injustices.

"A Poet's Death Is His Life" is a kind of augury of his own posthumous regard in his native land, where he is interred in the grotto of a monastery which was his childhood church. Gibran is a curious and complex admixture of mysticism, ethical universalism and aestheticism.

In his "Song of Man" there are these lines:

"I was here from the moment of the Beginning, and here I am still. And I shall remain here until the end Of the world, for there is no Ending to my grief-stricken being."

That, in contrast to T. S. Eliot's famous line, "In the end is my beginning," shows a difference in quality between the near-great and the great in poetic expression.

Open Prayer. Compiled by JESSE HALSEY. Nashville 2, Tenn.: Abingdon-Cokesbury Press, 1951. \$7.50.

This is a unique and useful aid to worship leadership. It has been prepared, apparently, by a clergyman for use in his own conduct of worship services, but it contains a wide variety of material that can be used effectively in churches, at religious conferences, or anywhere else that inspiring materials for devotional leadership are needed. The "kit" consists of three kinds of material: a loose-leaf file for worship material, the worship material itself, printed on separate sheets of sturdy paper, and an imitation leather folder into which the particular sheets of printed aids may be placed for inconspicuous use in the pulpit or on a table. The aids include calls to worship, invocations, prayers of confession, assur-

ances and prayers for pardon, affirmations of faith, prayers of thanksgiving, collects and short prayers, prayers of petition and intercession, pastoral prayers, offertory prayers, prayers before and after the sermon, benedictions, and prayers for dedications. Authorship of aids to worship ranges from Alcuyn to Thomas Wilson, exclusive of the Bible and other book sources.

Uppsala Studies

Guds och Sveriges Lag. By RUBEN JOSEFSON. Uppsala (*Uppsala Universitets Årsskrift* 8): Lundequistka Bokhandeln, 1950. 184 pages. kr. 7.

The occasion for this study was the attempt by a house of the Swedish Parliament in 1948 to modify an old (1834) directive enjoining the judiciary to administer its office in accordance with "the laws of God and the laws of Sweden." It was proposed that the religious reference be removed. Debate on the issue revealed a number of interesting and different interpretations which had been offered in the past. Josefson gives a brief historical review of these in his Introduction. The predominant tendencies were the reference of the phrase to a kind of general, humanitarian moralism which had developed under the influence of Christian ethics and Mosaic law, especially as epitomized in the Ten Commandments, and the reference of it to "natural law." Josefson proposes to contribute to the solution of the problem through an analytical survey of the history of these ideas in the period of about a century and a half preceding the adoption of the 1734 formula. This he does through a summary of the contributions of such figures as Laurentius Paulinus Gothus, Johann Gerhard, Balthasar Meisner, Hugo Grotius, Samuel Pufendorf, David N. Ehrenstråle, and several minor Swedish theologians. The discussion involves natural law, revealed law (variously designated), general and particular revelation, and related ideas, and the whole subject throughout is related to the history of Lutheran orthodoxy. The author concludes that the situation was such in 1734 that the phrase in question should be understood as a reference to "natural law." A good bibliography is given, especially valuable for reference to older treatments in this area.

Studier i J. O. Wallin's Predikostil. By TOR A. E. PERSSON. Uppsala: Almqvist and Wiksell, 1950. 311 pages. No price given.

This Uppsala doctoral dissertation is a very competent study of the style of the important Swedish ecclesiastic, preacher, hymn writer and man of letters, J. A. O. Wallin. (1779-1839). "Style" is here to be understood in a broad sense, for the author not only gives a close analysis of the various

rhetorical features and devices of Wallin's oratory (the chief interest of the volume), but also provides a careful delineation of the diverse influences, religious and secular, which were reflected in his thought. His style is characterized in general as "French-classical;" his thought is described as Christian-biblical in orientation modified by currents of humanistic and rationalistic influence.

Miscellaneous

Logic for Living. Edited by JANE ROSS HAMMER. New York: Philosophical Library, 1951. xix + 281 pages. \$3.75.

This book consists of a series of lectures delivered by the late Professor Henry Horace Williams at the University of North Carolina, where he taught for fifty years. These lectures are made available in monograph form by Dr. Williams' former students, Dr. O. B. Ross, and his daughter, Jane Ross Hammer.

Logic is thought of in idealistic and non-symbolic terms, and is considered to be applicable to daily

living. Whether one agrees with his idealistic interpretation of the major philosophical concepts or not, one must admit that Dr. Williams follows the Socratic method of teaching very religiously. For that reason, his teaching is individual, provocative and stimulating. These lectures should prove helpful to both teacher and student.

Spinoza Dictionary. Edited by DAGOBERT D. RUNES. New York: Philosophical Library, 1951. xiv + 309 pages. \$5.00.

Every student of Spinoza will be grateful to Dr. Runes for his labor of love in compiling this useful dictionary. Spinoza's terminology is by no means easy. With the help of this dictionary both scholar and lay reader of Spinoza should be able to follow his work more intelligently. It contains a brief foreword by Albert Einstein, as well as a helpful introduction by Dr. Runes, in which a brief description of Spinoza's experiences with his own people as well as with the church is given. No reader of Spinoza can afford to be without this dictionary.

The Association

REPORT OF THE N. A. B. I. SECRETARY (1951)

The forty-second annual business meeting of the National Association of Biblical Instructors was called to order by President Mary Frances Thelen at 9 a.m. on Thursday, December 27, 1951 in the social room of Union Theological Seminary in New York City.

Professor Thelen began the meeting by expressing the pleasure of the Society at having two of the section presidents in attendance this year, Professor H. E. Myers and Professor Donald H. Rhoades, who then brought us the greetings of the Southern Section and the Pacific Coast Section respectively.

The minutes of the previous meeting were approved as printed in the *Journal* for April, 1951.

The meeting voted the admission of the seventy-three new members presented by Professor Ira Jay Martin III, and personally welcomed those of that number who were present.

The treasurer's report for the past year was given by Professor Martin. The budget for the year had been \$4110.00, receipts had amounted to \$4424.29, and expenditures had been \$3812.79. Professor Dwight Beck reported for the auditing committee (Professor Beck, chairman, Professor Roy Eckhardt, Professor George Whipple) that the treasurer's books had been examined and found satisfactory. The auditing committee commended the treasurer for his fidelity to the arduous duties of his position. The meeting voted to accept the treasurer's and auditor's reports, and the new budget.

Professor Martin then reported on the proposed budget for the coming year which comes to a total of \$4400.00. This includes as a new item a travel fund of \$200.00 for the presidents of the three most distant Sections or their proxies, the amount to be prorated among them. This innovation is desirable because the Section presidents are members of the Council.

Professor Carl E. Purinton reported on the *Journal*. This year \$686.11 has been received for advertising, which is more than in any previous year. The indications are that advertising returns will increase during the coming year. The Waverly Press is raising its price and proposes to charge \$843.93 for a 1300 copy issue of the *Journal*. As this is too high a figure for the *Journal* to pay, the 1952 printing contract is being offered to the Vermont Printing Company, Brattleboro, Vermont, which has made an estimate of \$686.26 for 1300 copies of a 64 page issue of the *Journal*. The editor hopes to have contributions to the periodical from a wider

group of contributors, and also hopes to have more comments sent in to the *Journal* on the articles that do appear.

Dr. Rachel King reported on the revision of the "Course of Study . . ." syllabus which was reviewed in the October *Journal*. The edition of 3350 copies was published and released on December 11.

Professor Bernhard W. Anderson reported on the Association's placement work. The placement forms have been revised to give a more adequate profile of candidates. About 500 letters were sent out to college administrators telling of the N.A.B.I. placement service. Many answers were to the effect that colleges are curtailing their offerings in the religious field. Seven colleges and universities have applied to the N.A.B.I. placement service. It is difficult to know how many candidates the N.A.B.I. placement service has really placed, because the placement service does not recommend candidates and send credentials; it only suggests names. It will be helpful if N.A.B.I. members send Professor Anderson notice of any openings that come to their attention. Perhaps the placement service should be pursued at the private school level also.

The reports of the editor and the chairmen of the Curriculum and Placement Committees were accepted.

Professor Charles S. Braden reported that the American Association of Theological Schools wanted the N.A.B.I. to change its time and place of meeting to meet in June when the A.A.T.S. meets. The idea would be to have many academic religious societies meeting at this time. This group of meetings would move all over the country and not hold their annual meetings in any fixed place. The S.B.L.E. is probably not joining with the A.A.T.S. in June. The Council voted not to go in with the A.A.T.S. this coming year but instead to hold its annual meeting as usual at Union Theological Seminary between Christmas and New Year's. However, the Council suggested that the Sections might hold smaller, local N.A.B.I. meetings in conjunction with the A.A.T.S. when the A.A.T.S. meets in their area. It was voted to accept the recommendation of the Council.

Professor Thelen read a request that books, both for the graduate and the undergraduate level, be sent to the Japanese International Christian University Foundation, 44E. 23d St., New York 10, N.Y.

Dr. Ellis E. Pierce announced that the library of

St. Lawrence University had been completely burned, and asked for gifts of books to aid in the emergency, to be sent to him at 6 Fisher St., Canton, N.Y.

Professor Braden reported on Audio-Visual Aids. The Audio-Visual Aids Committee suggests that the N.A.B.I. appoint members to evaluate audio-visual productions in the various audio-visual centers.

The Nominating Committee, Professor Ethel Tilley, chairman, Dr. Jannette E. Newhall, and Professor Rolland E. Wolfe, proposed the following names for officers for next year:

President: Professor Charles S. Braden, Northwestern University

Vice President: Professor Carl E. Purinton, Boston University

Secretary: Professor Lucetta Mowry, Wellesley College

*Treasurer: Professor Ira Jay Martin, Berea College
Associate-in-Council, 1952-54: Dr. Robert C. Mil-dram, National Preparatory School Committee*

The meeting voted to have the secretary cast a unanimous ballot for the nominees.

It was resolved by the Association that we express to the administration, staff, and students of Union Theological Seminary our deep appreciation of the excellent facilities placed at our disposal, and the many courtesies extended to us during this our forty-second annual meeting. Appreciation was also expressed to the chairman of the Program Committee, Professor Lyman V. Cady, to those who read papers before the Association, and to those who participated informally in the discussions for their excellent contributions. And, finally, thanks were voted to officers for their excellent management of the affairs of the Association. A particular expression of gratitude was directed to the President, the Secretary, the Treasurer, and the Editor of the *Journal* for their unselfish labors in our behalf.

Before the meeting adjourned at 10:30 a.m. it was voted to empower Professor Braden with the right to deal with any special emergency that might arise in connection with the plans for holding next year's

meeting. The intention is to hold the 1952 meeting of the N.A.B.I. at Union Theological Seminary in conjunction with the S.B.L.

For purposes of future reference the program of the forty-second annual meeting of The National Association of Biblical Instructors is included as follows:

The first session was opened Wednesday, December 26 at 2:00 p.m. with the reading of the presidential address by Professor Mary Frances Thelen of Randolph Macon Woman's College on the subject, "The Bible Instructor and Comparative Religion." Additional papers read at this session were as follows: "The Meaning of the 'Word of God' in the First Book of Isaiah," by Fred Schumacher, Columbia University; "A Study in Church History as Illustrated in the Life of Adoniram Judson," by Claude Roebuck, Williams College; and "Eschatology in the New Testament," by Howard Kee, The University of Pennsylvania.

The Wednesday evening session included the following papers: "Wherein Lies the Unity of the Bible?" by G. E. Wright, McCormick Seminary; and "The Methodology of the Uppsala Old Testament Scholars," by Grace Edwards, Chicago.

Papers read at the Thursday morning session were: "Till the Son of Man Be Come," by William D. Chamberlain, Louisville Presbyterian Seminary, and "The Apostolic Kerygma in the Christian Message," by Clarence T. Craig, Drew Theological Seminary.

At 11:00 on Thursday morning a separate session for teachers in preparatory schools was held at which an address was given by Professor Arthur Jeffery, Columbia and Union Theological Seminary, on the subject, "An Archaeological Approach to Bible Teaching."

At the final session Thursday afternoon papers were read as follows: "Mutual Love in Mahayana Buddhism," by John Noss, Franklin and Marshall College; "Experience and Reason in Mahayana Buddhism," by Troy Organ, Pennsylvania College for Women; and "A Clinical Perspective on Biblical Interpretation," by Donald H. Rhoades, The University of Southern California.

Respectfully submitted,
Rachel H. King, Secretary *pro tem.*

THE ASSOCIATION

N.A.B.I. TREASURER'S REPORT FOR 1951

RECEIPTS

	Grand Total
Balance in Savings Account.....	\$1,588.39
Balance in Checking Account.....	1,485.18
Dues: arrears, current, advance.....	\$ 561.75
Subscriptions to JBR: arrears, current, advance.....	2,486.18
Libraries and institutions.....	584.05
Sale of Literature	
(Syllabus 17.90, back issues JBR 4.92).....	24.58
Interest on account, Onondaga Co. Savings Bank, Syracuse, N. Y.....	43.87
Advertising.....	686.11
Placement Service Fees.....	34.00
Travel Fund.....	3.75
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Totals.....	\$7,497.86
Advance Payments for 1952	
By Members (81).....	299.75
Libraries (84).....	301.37
Advance Payments for 1953	
By Members (29).....	108.33
Libraries (11).....	39.37
Advance Payments for 1954	
By Library (1).....	3.60
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Total Advanced Payment	\$752.38

1951 SUMMARY OF DISBURSEMENTS

DISBURSEMENTS

Printing and Distributing JBR.....	\$3,029.92
Editor's Expenses.....	300.00
Treasurer's Expenses.....	179.40
Postage.....	71.06
Promotion and Membership.....	10.00
Placement Secretary.....	34.25
Annual Meeting.....	31.55
General Expenses.....	69.31
Checks outstanding 1950.....	27.37
Midwestern Section.....	37.32
Southern Section.....	11.65
Southwestern Section.....	10.96
	<hr/>
Totals.....	\$3,812.79
Balance in the Berea Bank & Trust Co. Berea, Kentucky.....	2,052.81
Amount in the Onondaga Savings Bank.....	1,632.26
Total in Banks.....	3,685.07
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Grand Total.....	\$7,497.86

THE ASSOCIATION

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BUDGET

	1952
Printing.....	\$3,000.00
Membership List.....	200.00
Editor.....	350.00
Treasurer.....	200.00
Postage.....	70.00
Promotion & Membership.....	55.00
Placement Secretary.....	45.00
Annual Meeting.....	35.00
General Expenses.....	70.00
Midwestern Section.....	35.00
Southern Section.....	35.00
Pacific Section.....	35.00
Rocky Mountain Section.....	35.00
Southwestern Section.....	35.00
Travel Pool for Pacific, Rocky Mountain, and Southwestern Representatives.....	200.00
Total.....	\$4,400.00

MEMBERSHIP

Former members paid for 1951.....	727
New members paid for 1951-52.....	73
Former members not paid in full in 1951.....	68
Libraries & Institutions paid (renewals).....	179
New Libraries & Institutions.....	17
JBR exchanges.....	21
Grand Total.....	\$1,085
Members dropped in 1951.....	101
Non-payment of dues.....	65
Serious illness and death.....	6
Change of status.....	2
Cancelled by request.....	26
Moved, no forwarding address given.....	2

REPORT ON THE 1951-52 MEETING OF THE SOUTHWESTERN SECTION

THE SOUTHWESTERN MEETING

The annual meeting of the Southwestern Section was held at Baylor University, Waco, Texas, on January 12, 1952. The following papers were read as part of a symposium: "The Historical Interpretation of the Bible in the Contemporary Church;" "The Ancient and Medieval Approach to the Study of the Bible," (Presidential Address), by Professor Fred D. Gealy; "The Development of the Modern or Historical Approach to the Study of the Old Testament," by Professor William A. Irwin, Perkins School of Theology, Southern Methodist University; "The Development of the Modern or Historical Approach to the Study of the New Testament," by Professor E. L. Dwyer, Baylor University; "The Historical Approach to the Bible and Preaching," by Professor Edmund H. Steelman, Southwestern University; "The Historical Approach to the Bible and Theology," by Professor Albert C. Outler,

Perkins School of Theology, Southern Methodist University; and "The Historical Approach to the Bible and Ecclesiology," by the Reverend Wayne C. Mahan, St. George's Episcopal Church, Austin, Professor Stewart A. Newman, Southwestern Baptist Theological Seminary, and Professor A. T. DeGroot, Texas Christianity University.

The following officers were elected for 1952-53: President, William L. Reed, Texas Christian University; Vice-President, Rev. Robert Boshen, Hemphill Presbyterian Church, Fort Worth; and Secretary-Treasurer, John W. Cobb, University of Corpus Christi.

Members of the section now number 82.

The next meeting of the section will be held at the Southwestern Baptist Theological Seminary, Fort Worth, Texas on January 10, 1953.

Respectfully submitted,
John W. Cobb

REPORT OF THE MID-WESTERN MEETING, JANUARY 18-19, 1952

The fourteenth annual meeting of Mid-Western was held at the Oriental Institute, University of Chicago, January 18-19, 1952. It was a joint meeting with the Chicago Society for Biblical Research.

The first meeting was held on Friday, the 18th, at 4:00 o'clock, presided over by W. Gordon Ross, 1951 president of Mid-Western N.A.B.I. Two very stimulating papers were presented: "Philosophy and Religion for Technicians," by Emerson W. Shideler, Iowa State College, and "Modus Ponendo Tollens," by Robert H. Miller, Manchester College.

After eating together for the evening meal, the Association assembled at 7:15 with Russell J. Compton, program chairman, presiding. The presidential address was presented by W. Gordon Ross, Berea College, "Teaching: Science, Art, or Business?" At 8:00 p.m. Ovid R. Sellers of McCormick Theological Seminary presented "A Tribute to William E. Hunter." Following this, Edward P. Blair, Garrett Biblical Institute, introduced the groups to some fascinating results of three-dimensional slides to illustrate his lecture "The Second Season's Work at Roman Jericho."

On Saturday morning, the 19th, there was a packed program of great richness: "The Ethics of the Book of Job," by Albion Roy King of Cornell College; "The Bible and Sabbath Observance," by Louis McCord, pastor from Gassaway, West Virginia; "The Language of the Lachish Letters and Contemporary Biblical Prose," by Frank M. Cross, Jr., of McCormick Theological Seminary; and "Present Alternatives in Religious Philosophy," by Horace T. Houf of Ohio University.

At 11:00 a.m., after a brief recess, Russell J. Compton read the paper sent in by Louis W. Norris of DePauw University. Death of a relative prevented Dr. Norris's presence. At the business session, called to order at 11:30 by W. Gordon Ross, the minutes of the 1951 meeting were approved. A financial statement of expenses was presented and accepted. The bills totaled \$36.45. It was pointed out, however, that various ones had "absorbed" certain items of expense through their generosity, good will, or dubious business judgment. New

members were recognized. The Resolutions Committee report was presented by Albion R. King. The Nominating Committee Report was made by the Chairman, Charles S. Braden. Officers for the coming year were nominated as follows: For President, Edgar M. McKown, of Evansville College; for Vice-President, Russell J. Compton, DePauw; Secretary, W. O. Johnson, Park College; Program Chairman, W. E. Moore, Drake University; Associate-in-Council, W. P. King, Eureka College. The report was accepted and a unanimous ballot cast for these officers. After some clarifying discussion by Edgar M. McKown, it was voted to have next year's meeting on February 20-21, 1953, in conjunction with the meeting of C.S.B.R. Charles S. Braden presented some plans for a canvass of potential membership. It was moved, seconded, and voted that a committee be appointed to initiate action in this direction, cooperating with the national membership chairman.

Dean McKown presided at the afternoon meeting. Two excellent papers were read: "The Basis of Authority in Religion," by Arthur W. Munk, Albion College; and "The Insufficiency of Man: The Critical Theology of Reinhold Niebuhr," by David W. Soper, Beloit College.

The Chicago Society of Biblical Research convened at 3:00 p.m., Allen P. Wikgren, presiding. The following program was presented: "The New Testament Kerygma and the Ethical Teachings of Jesus," by Amos N. Wilder, Chicago Theological Seminary; and Progress Reports as follows: "Hellenistic Jewish Literature," by Ralph Marcus, University of Chicago; "The New Testament Text Project," by Merrill M. Parvis, University of Chicago; "The New Testament and Patristic Greek Lexicons," by F. W. Gingrich, University of Chicago Press; "Recent Progress on the Translation of the English Bible," by Allen P. Wikgren; "The World Council Study of the Biblical Doctrine of Man," by J. Coert Rylaarsdam, University of Chicago; "The City of Petra" (Illustrated in Third Dimension), by Edward P. Blair, Garrett Biblical Institute.

Louis A. McCord, Secretary *pro tem.*

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January 1, 1952

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- Edwards, Rev. Albert G., % American Mission Al Mina, Tripoli, Lebanon.
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